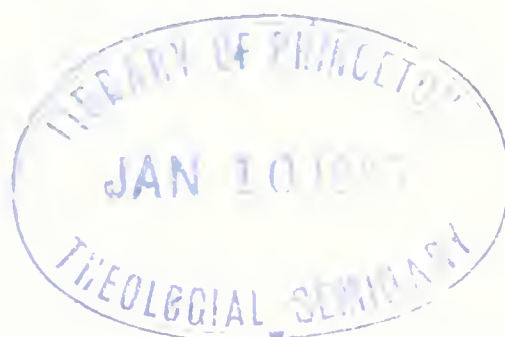


History of Butler Presbytery


REV. W. S. McNEES, D. D.

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History of Butler Presbytery



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History of Butler Presbytery

A Historical Sketch of the Presbytery
of Allegheny

AND

Its Legal Successor, the Presbytery
of Butler

BY

REV. W. S. McNEES, D. D.

STATED CLERK

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FOREWORD

The approach of the Centennial of the organization of the Presbytery of Allegheny on April 3, 1921, led the Presbytery of Butler, its legal successor, to authorize its Stated Clerk to prepare a brief account of their joint stewardship for the century. The experiences, difficulties and methods of progress in these Presbyteries differed little from adjoining Presbyteries in the same period except in minor and local details. Chapters of special local interest and others covering subjects of vital interest and importance to the Presbyterian Church at large and to the nation as a whole were prepared. Parts of these chapters were read during the Centennial Program, April 3-5, 1921.

When it was decided to publish the History the Stated Clerk was further directed to prepare a brief historical sketch of each of the churches now in Butler Presbytery. This new order necessitated the omission of some sections of the original chapters, as well as the details of pastorates. The spirit and fidelity of the true shepherd of God's flock is the same whether the service is a few years or forty years and high honor is conferred by enrollment as pastor of a particular church. In due time this added work was finished as of April, 1923. An earnest effort has been made to secure the earliest reliable data of the origin of each church and to select such essential facts as are most worthy of permanent record. These sketches appear in the order of the organization of the churches. In order to avoid the repetition of things experienced alike by the churches these items will be found in the sketches of the churches whose records gave the fullest details. The index will enable the reader to locate these incidents.

In such a work covering a century of earnest religious effort and including so many names no claim is made to infallible accuracy but the dates given are the best obtainable. Brief and inadequate as these sketches are it is the hope of the compiler that the churches themselves may be encouraged to prepare monographs embodying the rich local spirit and color which gives to current history its chief charm. Such a rich legacy should be transmitted to further generations.

North Washington, Pa.,
December 3, 1923.

INTRODUCTION

At the meeting of Butler Presbytery at North Washington on September 11, 1923, the writer was authorized to write a brief introduction to the History of Butler Presbytery prepared by the Rev. W. S. McNees, D. D. What is wanted by the Presbytery, however, is not an "Introduction" but rather a "Supplement" from another than the author of the book. With characteristic modesty Dr. McNees omits in his compilation of the History any reference to himself. This omission cannot be allowed in view of the fact that for almost a third of the century of which he writes he himself was one of the leading pastors of the Presbytery and for more than twenty years its efficient and beloved Stated Clerk. This introduction therefore resolves itself into a brief biographic sketch of Dr. McNees and his relation to the Presbytery.

Willis S. McNees was born near the village of Jacksville, October 9, 1861, and with the exception of the years spent in the Seminary and one year in a Home Mission Church in Minnesota, his life and labors have been within the bounds of Butler Presbytery. In 1885 he was graduated from Grove City College, being an instructor in that institution during the years 1883-1887. Having definitely determined upon the ministry as his life work he entered the Western Theological Seminary, taking two years' work there and then one year in Union Theological Seminary, New York, graduating in 1889. Returning to his father's home he received ordination at the hands of the ministers of Butler Presbytery on September 23, 1890, in his home church, the Plain Grove Presbyterian Church. At that time Rev. McNees' purpose was to devote his life to Home Mission Work but was prevented from doing so by the serious illness of his father, which compelled him to remain at home for the time being. Middlesex Church, hearing of his purpose to stay within the bounds of the Presbytery, invited him to supply and later issued a call to him to become its pastor. Summit united in the call and on December 16th, 1890, Rev. McNees was installed as Pastor of both churches, after five years in the joint pastorate Middlesex asked for full time, a request which was granted by the Presbytery and the pastorate continued until May 16th, 1903. At that time North Washington and New Salem Churches united in a call and Rev. McNees became their pastor and is now in his twenty-first year as pastor of these two churches,—the longest present continuous pastorate within the bounds of the Presbytery.

Upon the death of Rev. J. R. Coulter, D. D., Stated Clerk of the Presbytery, Rev. McNees was elected as his successor April 16, 1901, a position he has filled continuously until the present time and from the date of his election his ministry has been one of service and helpfulness to the entire Presbytery. With his rare gift of friendship

and tactful handling of the many problems involved in the affairs of the Presbytery he soon came to be trusted as a wise counsellor and faithful friend by all of the churches.

In 1913 Grove City College, his Alma Mater, conferred upon him the honorary degree of Doctor of Divinity, in recognition of his faithful services and devoted loyalty to the Church of Jesus Christ. From time to time he has been called upon to represent the Presbytery in the Synod of Pennsylvania and in the General Assembly. Such representation always being accepted as a serious responsibility and trust not to be lightly esteemed, therefore with fidelity to the obligations involved he was always found faithful in the discharge of the duties incident thereto.

When Butler Presbytery celebrated the One Hundredth Anniversary of her organization in 1921, the members of the Presbytery turned to Dr. McNees as the logical one to prepare a permanent history. This book is the result of many painstaking hours of labor amid the claims of an exacting pastorate and the multiplying duties of a Stated Clerk, yet snatching an hour here and there to accomplish the task has in no way detracted from the results which are now being given to the members of the Presbytery. The book has grown out of all proportion to the original plan. Practically all of the churches felt that since we were preparing the history, a brief sketch of each individual church should be inserted and while this greatly increased the expense, yet the book thus becomes of wider interest and more permanent value to the Presbytery. May the reading of these pages become an inspiration to all, and from this record of loyal devotion in the century that is past come new enthusiasm for the work of the Lord in the present.

GEO. C. MILLER

History of the Butler Presbytery

Origin and Early History

Our Presbytery began its separate existence and duties a century ago. It received a goodly but difficult heritage. The task was great but its founders were men of faith and vision, loyal to God, His word and His Church and ready to render the utmost service required of men. The Presbytery was then and still is a part of a movement that roots far back in the past. And it is wise to pause long enough to describe this movement and a few outstanding steps of its progress. In brief terms it is: the relation and function of religion to organized government. This has been a perplexing problem from very early times and the present Bolshevik and Irish agitations make us painfully conscious that the question has not yet reached a satisfactory solution.

In the Hebrew Commonwealth the state and religion were united as body and soul. Like the body, the state existed as the agent of the soul or religion. Jesus founded a kingdom on a different basis having its source and authority in God. His kingdom comes not with outward evidences of organized powers, but residing in the lives of men and women, it exists within the state not as a competitor or antagonist or an autocrat, but the source of the greatest strength and blessing to the state. Paul declared that any form of government that was seeking to perform its true function to its subjects was ordered of God and he counseled believers to be faithful to such governments.

When Christianity had become ascendant Constantine made Christianity the state religion and required uniformity in doctrine, worship and ecclesiastical government. From the fourth century to the close of the sixteenth century the function of the government was to enforce the rules and regulations of a growing ecclesiasticism. Even the Protestant Reformation 1519 to 1546 did not wholly destroy the assumption that loyal citizens must have the same belief and use the same ritual as is shown in the Lutheran and Episcopal Churches.

It remained for a movement whose origin was in England, but wrought out in America, to secure complete separation of state and church, yet mutually and loyally supporting the true aims of each other. It is a happy coincidence that the Federal Government and the

General Assembly, the ruling bodies of state and church, were organized in 1789, the former on April 30th and the latter on May 21st. Both are strong, centralized forms of authority, yet equally dependent for operation and perpetuation upon duly accredited representatives chosen by the subjects to be governed. It is also worthy of note that one of the first acts of the General Assembly after its organization was effected felicitated George Washington upon his election and induction as the first President of the United States and expressed their confidence in his integrity, piety and ability to rule wisely. In this unusually excellent paper the Assembly clearly defined the function of the church in orderly government in these words: "We shall consider ourselves as doing an acceptable service to God in our profession when we contribute to render men sober, honest and industrious citizens and the obedient subjects of a lawful government." The President sent an appropriate and gracious reply, worthy of the man and his office and the General Assembly.

It should be stated without hesitation or fear of contradiction that the Presbyterian Church as a whole has consistently endeavored to fulfill this exalted and worthy ideal and for this loyalty and fidelity has endured reproach and sacrifice and suffered division. The various churches covered in this review of one hundred years have contributed no small part in maintaining loyally this unselfish ideal.

Prior to the organization of the Federal Government in 1789 only Indians, French explorers, adventurers and trappers had penetrated the vast region north of the Ohio and west of the Allegheny Rivers. But between 1790 and 1800 a steady and increasing emigration pushed into this region from two principal sources and directions. The first and larger volume came from the middle and south eastern counties of the state and adjacent parts of Maryland, and the other which originated in the Carolinas and Virginia moved up the slopes of the Allegheny Mountains and poured through the passes into the southwestern counties of the state. These two currents met in the region of which Pittsburgh was the center and the combined stream moved northward and westward. In the providence of God, these two streams, having their sources in such distant centers and yet controlled by similar impulses and motives, so timed as to meet in the vicinity of Pittsburgh, were almost wholly Irish, Scotch and Scotch-Irish. Equally significant is the fact that the emigrants from the East and their predecessors had suffered persecution in the Old Country and had sought religious liberty in the the Province of the Penn family. This group had been deeply influenced by the evangelical zeal of the Tennents and Whitfield while the other branch of emigrants from the south were conservative in doctrine and ultra-loyal to the church and her sacraments.

Very soon additional emigrants direct from Ireland and Scotland

reinforced their brethren in Western Pennsylvania, due no doubt to letters from their kinsmen in this vast and unsettled region. In some instances the Scotch settled in distinct communities as did the Eakins, Grahams, McLeods, McDonalds, Whites, Shannons in Connoquenessing township, called "Little Scotland," and at Scotch Hill in Mercer County. Just as distinct a group of Irish settlers located in what is now Donegal township, at least the name is quite suggestive. These purer groups easily affiliated in marriage with those who had preceded them a few years and in this way the canny Scotch conservatism and wit, the vivacity and exuberant spirit of the Sons of Erin are found side by side or commingled in varying rations. A splendid combination was this to meet the hardships, poverty and isolation of the pioneers in their struggles to obtain homes in this heavily timbered region.

This Scotch-Irish element in our national life has been described thus: "If the Puritan might be considered as the thinking brain and the Quakers as the sympathetic heart of the new nation, the Scotch-Irish have been the backbone of its nationality. Deficient alike in comprehensive philanthropy and speculative intellect, they possess in their volitional energy a quality of no less importance as it has made them the element of persistence and conservatism." This was correctly expressed in the prayer of an aged representative of this hyphenated race: "Lord grant that I may be always right for Thou knowest I am hard to turn," or as Dr. J. R. Coulter once phrased it, "Now I know why it is so hard to get the devil out of the Presbyterian Church."

Another item important to a right understanding of the work of the Christian Church in this region is that in England and Scotland and Ireland Presbyterian Churches had graduates of universities and theological halls for their pastors. It is no cause of wonder then that widely scattered settlements—"sheep without shepherds" should yearn for those who could "rightly divide the word of truth unto them?" This was their heaviest privation, yet they bore it heroically rather than lower the standard of an educated and pious ministry. They preferred to wait until more ministers could be secured rather than follow leaders whose learning and orthodoxy could command neither their respect nor their confidence. For this loyalty the Presbyterian Church ought ever to render thanks and to hold those suffering pioneers in grateful remembrance.

It is with the sons and daughters of these pioneer settlers that our century begins. Their fathers, like Puritan and Pilgrim, had felt the heavy hand of intolerance under the prelatic rule of the Stuarts. The natural and logical effect of oppression deepens the desire for fuller—yea complete liberty in the hearts and lives of the persecuted, and intensified their attachment for the church, its order of worship and forms of government until it was regarded as ordered of God. Such fathers, in

America took great pains to show their sons and daughters at what great cost this liberty to worship God had been obtained and exhorted them to continue faithful to the church of their fathers and to the nation offering them equal liberty, rights and opportunity. From such an ancestry and with such an instruction it is to be expected that the second generation would be no less sturdy and rugged in mental ability or moral character than their fathers. Inheriting a deep religious nature and chastened by constant toil they became men and women of great strength of character, independent in judgment, clear in conviction, loyal to conscience and right, resolute and resourceful. In spite of many faults and undesirable traits, this Scotch-Irish element has been invaluable, a tower of strength to the state and the Christian Church at home and across the seas.

When the Presbytery of Erie was organized in April, 1802, its southern boundary began where the Ohio River crosses the western boundary of the state and passed east to the Allegheny River. This river became its eastern boundary and thence north until it reached Lake Ontario, and its western limit was about where Canton, Ohio, now stands.

An effort to divide this large area was made in 1807, probably in July, when the Presbytery of Erie adopted the following minute: "Presbytery agreed to petition the Synod of Pittsburgh at its next meeting to erect Rev. John McPherrin, Thomas E. Hughes, William Wick, James Satterfield, Robert Lee, John Boyd, Abraham Boyd, William Wood, Robert Johnston, Alexander Cook and Nicholas Pittinger into a separate Presbytery to be known by the name of Harmony and to hold their first meeting at Concord." In opposition to this action this protest was filed: "We, the undersigned members of the Erie Presbytery do protest against the decision of said Presbytery in favor of the proposed division, inasmuch as we believe it will prove inimical to the interests of religion in many respects." Samuel Tate, Joseph Stockton, Benjamin Boyd.

Further discussion seems to have been dropped but time and experience cure many things and overcome many prejudices and objections. Twelve years more of experience in traveling long distances to Presbytery, supplying the widely scattered vacant churches and the performance of missionary appointments overcame all scruples and Presbytery at its meeting at Middlesex Church September 20, 1820, appointed a committee consisting of Mr. Boyd and Mr. Eaton to propose a division line of Presbytery. On the next day following the report of its committee Presbytery requested Synod to approve the following resolution: "That the Presbytery of Erie request the Synod of Pittsburgh, at its next meeting, to set off a new Presbytery by a line commencing at the mouth of the Little Neshannock Creek; thence up the Big Neshannock

to the mouth of Yellow Creek; thence up Yellow Creek to Hosack's Mill; thence along the Mercer Road to Franklin and north of Franklin to the mouth of French Creek; thence up the Allegheny River to the State line; to include the Rev. Messrs. John McPherrin, Abraham Boyd, Robert McGarraugh, Cyrus Riggs, Reid Bracken, John Munson, and John Redick; and all the congregations south of that line, to be known by the name of Allegheny Presbytery." On October 4, 1820, this request was approved by Synod and the new Presbytery was directed "to meet at the town of Butler, on the first Tuesday of April, 1821, at 12 o'clock; to be opened with a sermon by the Rev. John McPherrin and in the case of his absence by the next senior minister who is to preside until a Moderator is chosen."

The incipient Presbytery "met agreeably to the appointment of Synod, a sermon was delivered by the Rev. John McPherrin on 2nd Timothy, 2nd chapter, 15th verse," who also constituted the Presbytery with prayer and presided until the Rev. Abraham Boyd was chosen Moderator and the Rev. Reid Bracken, clerk. At its organization there were seven pastors, five elders—James McCurdy, Alexander McKean, Ephraim Harris, James Hill and Gideon Gibson, and twenty congregations and approximately a membership of 626, viz:

<i>Ministers</i>	<i>Congregations</i>	<i>Membership as reported to Synod</i>
John McPherrin	Butler and Concord.....	
Abraham Boyd	Bull Creek and Deer Creek.....	81
Robert McGaraugh	Rehoboth and Licking.....	189
Cyrus Riggs	Scrubgrass and Unity.....	
Reid Bracken	Nebo and Middlesex.....	53
John Redick	Slate Lick and Union.....	70
John Munson	Plain Grove and Center.....	
Able to support a pastor.....	Ebenezer and Bear Creek.....	
Unable to support a pastor..	Franklin, Amity, Richland and Red Bank	

The new Presbytery set about its work with earnestness and dignity and a deep sense of responsibility for its members were men of experience and resourcefulness. At its first meeting, among other things, it adopted thirteen rules for the preservation of order in all proceedings; received its first member, Rev. Alexander Cook, from the Presbytery of Ohio, and placed the calls of Ebenezer (Parker City) and Bear Creek in his hands for consideration, which were later accepted; appointed Rev. McPherrin, McGarrah and Munson "to examine the credentials of traveling preachers." The temper and spirit of the founders of Allegheny Presbytery is shown by setting apart the hours from 10 to 12 o'clock of the second day for "special prayer for the blessing of God upon the Presbytery and the outpouring of His spirit upon the churches." They were not ashamed to stand up for God. In all their ways they acknowledged him and fully realized that "not by might nor

by power but by My Spirit, saith the Lord of Hosts," must the new Presbytery prosper.

The young Presbytery inherited much that was valuable. Pioneer ministers were missionary in spirit and training. Under their fostering care the early churches were founded and watered and guided. Now they were receiving the fruit of the toil and prayers of saintly servants of God. The founders of the new Presbytery realized that they had received a goodly heritage, a trust and a vantage ground which they must use for the glory of God and His church. How faithfully they administered this trust the rich fruitage in faith and service of subsequent years eloquently testify.

A study of the records as a whole for the past hundred years reveal some things worthy of note and occasional comment. The early records are few and terse and require a consecrated and constructive imagination to interpret them in their true meaning and light. Things so well known and understood by the church fathers, the basic ideas of loyalty to God, and His word and the ordinances of His house as well as the sincerity and devotion of a poor but pious people and so many things concerning the worship and practice of that day which, if recorded, would be invaluable now and a rare treat, is omitted and must always be assumed by the careful reader. What is written pertains to positive enactments and marks the steps of progress. Sometimes the positions taken are in advance of the General Assembly but frequently appeals are made to the churches to comply with the injunctions of the Assembly.

The early meetings of Presbytery continued three or four days and were a source of instruction and spiritual refreshment for the congregation with which the Presbytery convened. The work was done leisurely and with that composure and dignity that becomes wise stewards of the mysteries of the Kingdom. Issues were discussed openly with acumen and spirit and with a thoroughness as befits a deliberative and legislative court of Jesus Christ. For years at the April meeting this record appears: "Presbytery entered into a free conversation on the state of religion within our bounds," and a committee was appointed to draw up a condensed narrative to be forwarded to the General Assembly. The presentation of these reports by the several pastors and the discussions thereon were earnest, frank and heart searching. Here hopes and fears, humiliations and rejoicings were mingled with tears of godly sorrow of the pastors and earnest supplication that the Lord might again visit His vineyard and that the people "may return unto God who will abundantly pardon." This was the most profitable and far-reaching exercise of these watchmen on the towers of Zion. If "a frank confession is good for the soul" that unburdens itself "with Godly sorrow not to be repented of" these seasons that withheld nothing either on the

part of the pastor or their congregations, together with brotherly counsel and encouragement to "lift his royal banner that it must not suffer loss," were the most important and effective means to secure spiritual unity, fellowship and devotion throughout the length and breadth of the Presbytery. When these reports were ordered to be prepared and presented in order to be more accurate and conserve the time of the Presbytery, marks a distinct decline of vital piety for these reports soon became formal and statistical and without appeal because they lacked the personal element.

The records also, especially the earlier ones, emphasized the vital relations which the Presbytery sustains to the Federal Government and to the General Assembly. Equal loyalty is demanded for each source of authority. Care was taken that the rights and functions of each were clearly defined and that no occasion of confusion of rightful authority should arise. "Render unto Caesar the things that are Caesar's and unto God the things that are God's" though not formally expressed, is the guiding principle in very many specific records. The crowning function and glory of the Christian Church is to teach men to "fear God and keep His commandments," to uphold and strengthen in every way possible orderly government in its efforts to administer national affairs for the highest interests of its obedient citizens.

The records further show that households of faith have been organized in the past century and that Christian people have shared not only the general benefits of the material progress of the nation, such as social, intellectual and moral culture, the conveniences and comforts that enrich and ennoble life but have also, through fidelity and application, borne no insignificant part in every spiritual advance of Christ's cause at home and abroad. The Church has often made sacrificial contributions to the nation in times of need or strife, not always willingly and of choice but from a profound sense of duty and loyalty.

Three centuries, each filled with events and issues of prime importance in themselves and in their effect in giving shape and trend and power to an alert people, have passed since the Pilgrims landed on Plymouth Rock to practice the principles subscribed in the Mayflower's cabin and to found a government, based upon the Bible, conscience and right of free speech and yet free from religious oppression. The past century surpasses those that preceded it both in the number and the magnitude of the issues and the momentous consequences involved. Singularly, too, this century divides into two equal parts of fifty years.

The first period covers the entire history of Allegheny Presbytery. Three characteristics should be noted. It was an epoch of internal improvement. The clearings had steadily widened, the benumbing sense of loneliness and isolation had relaxed as settlers came in and public roads were opened, domestic animals were increasing and round log

cabins were succeeded by hewn log cabins with upper stories. A brick house or two were constructed in Butler a little later and the Presbyterian Church of Butler was built of stone in 1815 at a cost of \$1,500. Men and women, boys and girls toiled in clearing the fields. Pastors who toiled in common with their flocks were held in double honor. The food was simple, easily prepared and nutritious; most of the clothing was manufactured in the home and it was not until 1840 that "store clothes" began to appear. To wear them was a sign of vanity. Wages were low. In 1830 a laborer received 62½ cents a day for reaping or grubbing, one dollar was considered a high price. Man and team earned \$1.25 per day for common hauling. Commodities were correspondingly cheap, viz: wheat 75c, rye 40c, potatoes 37½c, flour 3½c a pound, beef 2½c to 3½c, mutton 4c, shoes \$1 per pair, hay \$4.75 a ton, pine boards \$1.00 per hundred feet and whiskey 50c a gallon. Exchange was conducted by barter; money was scarce and it was very hard to get enough to pay the taxes. Calls for pastors were drawn promising one-half of salary in money and the remainder in grain at a stipulated price "laid down" at a specified mill. Agriculture and a variety of trades were the dominant forms of employment. The ambition of fathers then was to secure a farm for each of his sons when the lad was "ready to go to himself." People as a whole were industrious, thrifty, progressive and happy, for life does not consist in the abundance of things possessed. People realized their dependence upon God and their fellows and were excellent neighbors. They were given to hospitality and many things were accomplished by community action, such as building houses, churches or stations, wood chopping, log rollings, flax scutchings, apple parings, husking bees, and so forth. Yet this was not a golden age. Human nature shows the same traits, whether it has much or little of the world's goods, and some of these traits are coarse and ugly.

*"Oh why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."*

The second characteristic is that it was a period of religious discussion and controversy. It was limited to no denomination and produced secessions and divisions in all the leading bodies for various causes. These discussions were often conducted with a bitterness and rancor usually attributed to political campaigns. The fiercest and most unreasoning of all discussions and the most unrelenting are religious controversies. Yet this period closed with a fine religious co-operation because they were sobered and chastened in four years of war. They had learned to work together in a common cause that transcended all other differences and diverging views.

This half century was filled with political issues and moral reforms

of the first magnitude, imperiling the very life of the nation. Here too was great excitement and jealousy and rivalry of political parties, acrimonious debates and in the end the greatest fratricidal war of history. This era opened like many of the Psalms with dark clouds and a gloomy outlook, but closed with rays of cheer and messages of hope.

The history of the second half of the century, that of Butler Presbytery, has been different in character. It has been an era of good will and of expansion in every line of human endeavor. It is no longer an agricultural era but a time of industrial and commercial activity that is growing more intense year by year, bringing in its train evils of corresponding magnitude and causing such unrest and strife and bloodshed that the stoutest souls are anxious, but the end is not yet.

Expansion and Organization of the Churches

Mr. Robert McGarrah was licensed by the Redstone Presbytery, October 19, 1803, and "was granted leave to itinerate six weeks in the bounds of Erie Presbytery." He had the pioneering instinct, for we find him laboring among the isolated settlements of what is now Clarion county, then belonging to Redstone Presbytery. He had gathered two congregations, New Rehoboth and Licking, and accepted their calls October 16, 1805, but for various delays was not ordained or installed until November 12, 1807. Owing to the great distance from the more thickly settled portions of the Presbytery, Rev. McGarrah, at a meeting of the Synod of Pittsburgh on October 4, 1811, "requested that he with the congregations under his care might be detached from the Presbytery of Redstone and annexed to the Presbytery of Erie." The Synod agreed to his request and ordered "that the Red Bank Creek from the mouth up to the south branch to the boundary line of Synod shall hereafter be the line of division between the Presbytery of Redstone and the Presbytery of Erie."

It will be observed that no northern boundary is suggested, that would indicate where the claim of Redstone's jurisdiction terminated. But all this region east of the Allegheny River and northward became a part of Allegheny Presbytery at its formation in 1821, at which time the only other organized church besides Rev. McGarrah's was East Concord and it was a result of this pioneer's efforts as was the beginnings of the other churches. The church owes a great debt of gratitude for such pioneer ministers of foresight and who enlarged the tents of Zion.

During the first score of years after Allegheny Presbytery was erected no less than a dozen churches were organized in the missionary region of Clarion and Jefferson Counties. In their order they are:

Rockland, Richland, Brookville, Beechwood, Pisgah, Bethesda, Perry, Seneca, Callensburg, Mt. Tabor, Clarion and Greenwood. This expansion of the work and the increased number of churches necessitated the organization of a new Presbytery which was authorized by Synod in October, 1841, to be known as Clarion Presbytery, and was directed to meet on the second Tuesday of January, 1842. This was the first curtailment of the territory of the Presbytery of Allegheny and removed five ministers and 1258 members. In this same period only four churches were organized in other parts of the Presbytery, viz. Tarentum and Freeport in Allegheny County; Upper Bull Creek, now Westminster, in Butler County, and Clintonville, in Venango County.

The next score of years, 1841 to 1861, the organization of churches was wholly different from the missionary efforts just described. The new organizations were formed as nearly midway as possible between the pioneer and the well established congregations. Two chief causes originated this movement which soon became popular, almost a habit. The territory embraced in these earlier congregations was from four to eight miles square and the pastoral care required in such fields was very great for the most hardy and energetic pastors. People had such long distances to travel on Sabbath to attend the long services at the sanctuary that it was late evening when they reached their homes, and this was a hindrance to regular attendance. This movement did not complete its evolution until 1880 and by this time the mother churches were encircled by many healthy upstanding daughters, but like the summer bee hive, the swarms weakened the membership and deprived the mother congregations of much promising missionary territory.

Besides other denominations had established flourishing churches in various parts of the territory of these mother churches, thus further curtailing the territory and creating in effect, competition, if not rivalry and open hostility. And now at the close of the century is it not the necessary and imperative duty of all denominations at work in this area to plan to co-ordinate and consolidate the work wherever possible and practicable? The Lord will not hold Christians guiltless if any region is over-churched by one denomination or several denominations. Is not the handwriting already appearing on the wall?

The eight mother churches in alphabetical order are Amity, Bull Creek, Butler, Concord, Mt. Nebo, Plain Grove, Plains and Scrubgrass. The encircling movement is as follows.

AMITY 1800

Organized

New Hope.....	November 17, 1879
Millbrook.....	October 7, 1890
Centertown U. P.	

BULL CREEK, 1793 (or '94)

Organized

Tarentum.....	1832
Freeport.....	July 3, 1833
Deer Creek	
Upper Bull Creek.....	July 12, 1835
Westminster.....	July 12, 1835
Buffalo.....	August 3, 1843
Natrona (?).....	1864

BUTLER, 1813

North Butler.....	January 18, 1848
Jefferson Center.....	May 2, 1864
Unionville.....	October 30, 1877
Second Church of Butler.....	October 11, 1897
East Butler.....	September 27, 1908

CONCORD, 1803-1805

Pleasant Valley.....	(Before) October 21, 1845
New Salem.....	July 12, 1847
North Butler.....	January 18, 1848
West Sunbury.....	September 4, 1860
Fairview.....	August 12, 1875
North Washington.....	May 18, 1880

MOUNT NEBO, 1805

White Oak Springs U. P.	
Portersville.....	October 13, 1820
Evans City.....	February 19, 1833
Prospect, received from C. P. and reorgan- ized.....	July 8, 1877

PLAIN GROVE, 1796-1800

Rich Hill.....	1840
Centerville (Slippery Rock).....	April 18, 1854
Leesburg.....	April 25, 1856
Harlansburg.....	June 19, 1875
North Liberty.....	June 21, 1880

PLAINS, 1860

Zelienople.....	November 6, 1846
Evans City.....	February 19, 1883
Crestview.....	August 20, 1890
Hope Evangelical Lutheran	1916

SCRUBGRASS, 1802-1803

Organized

Ebenezer (Parker City).....	1819
Clintonville.....	February 9, 1841
New Salem.....	July 12, 1847
Allegheny.....	May 20, 1875
Eau Claire U. P.	

MUDDY CREEK

West Sunbury.....	September 4, 1860
Unionville.....	October 30, 1877

Ecclesiastical Connections

The Synod of New York and Philadelphia exercised original jurisdiction over the Presbyterian Church until the fourth Wednesday of October, 1788, at eleven o'clock when the Synod of Virginia was constituted. Presbytery formed a part of the Synod of Virginia from 1788 to September 29, 1802, when the Synod of Pittsburgh was organized. Then the Synod of Pittsburgh exercised authority of that part of Pennsylvania west of the Allegheny Mountains until the territory was divided and the Synod of Allegheny was erected October, 1853.

The relation to the Synod of Allegheny continued until the Synods were reorganized by the General Assembly of 1870 when the Synod of Erie was created and ordered to meet in the Park Presbyterian Church of Erie, July 7, 1870. On July 9, 1870, the Presbytery of Butler, covering the territory of Butler county and the southern tier of townships of Venango county with so much of Mercer and Lawrence counties as would complete the rectangle, was erected into Butler Presbytery.

The Presbytery of Butler continued to report to the Synod of Erie until the consolidation of the Synods in the State in 1882. Hitherto every minister was expected to attend the meetings of Synod as faithfully as he did the Presbytery in which he was enrolled, but since 1882 the Synod has been a delegated body.

PRESBYTERIAL LINEAGE

Redstone—"At a meeting of the Synod of New York and Philadelphia held at Philadelphia, ye 16th of May, 1781, The Revd. Messrs. Joseph Smith, John McMillan, James Powers and Thaddeus Dodds having requested to be erected into a separate Presbytery to be known by the name of the Presbytery of Redstone, the Synod granted their request, and appointed the first meeting to be held at Laurel Hill Church, the third Wednesday of September next at eleven o'clock A. M." It will be observed that no boundaries are given and no churches named and Redstone is therefore the mother Presbytery west of the Allegheny

Mountains and exercised its authority throughout Western Pennsylvania and outlying settlements.

Ohio—Relative to the organization of the Presbytery of Ohio there are two minutes for our guidance. The first is by Redstone Presbytery: “On April ye 19th, 1793, Presbytery agreed to request Synod at their next meeting to erect the Revd. John Clark, John McMillan, Thaddeus Dodds, Joseph Patterson, James Hughes and John Brice, together with the Churches on the west side of the Monongahela River, into a separate Presbytery to be known as the Presbytery of Ohio.” The response to this request is the following minute: “At a meeting of the Synod of Virginia at Winchester, Virginia, September 25, 1793, the Synod granted the request and appointed the first meeting to be held at Buffalo on the fourth Tuesday of October (22) next, at 12 o’clock.” The authority of this Presbytery extended north and west of a line from the mouth of the Monongahela River to Presque Isle, now Erie.

Erie—Owing to the long distances to the meetings of Presbytery and the great need of pioneer itinerating and owing to a growing desire for a new Synod, we have the following minute: “At a meeting of the Synod held at Winchester (Va.) October 2nd, 1801, at the unanimous request of the members present from the Presbyteries of Redstone and Ohio, the Synod did and hereby do erect the Rev. Mssrs. Thomas Hughes, William Wick, Samuel Tait, Joseph Stockton, and Robert Lee together with all the congregations north and northwest of the Ohio and Allegheny Rivers unto the place where the Ohio crosses the western boundary of Pennsylvania, into a separate Presbytery, to be called the Presbytery of Erie and appointed their first meeting to be held at Mount Pleasant on the second Tuesday of April next. In compliance with this order the Presbytery was organized April 13, 1802.

Allegheny—Agitation for the division of Erie Presbytery began in 1807, but it was not until October 29, 1820, that the following action was taken: “Resolved that the Presbytery of Erie request the Synod of Pittsburgh its next meeting, to set off a new Presbytery beginning at the mouth of Little Neshannock Creek, thence up the Big Neshannock to the mouth of Yellow Creek, thence up Yellow Creek to Hosack’s Mill, thence along the Mercer Road to Franklin, thence up the Allegheny to the State Line; to include the Rev. Messrs. John McPherrin, Abraham Boyd, Robert McGarrah, Cyrus Riggs, Reid Bracken and John Reddick and all of the congregations south of that line, to be known by the name of Allegheny Presbytery.” This request was granted by Synod, October 4, 1820, and the first meeting “to be at the town of Butler on the first Tuesday of April, 1821, at 12 o’clock.”

Butler—In reorganizing the Synods and Presbyteries following the reunion of the Old and New School bodies in November, 1869, the Pres-

bytery of Butler was constituted by the Synod of Erie, July 9, 1870, and was declared to be the legal successor of the Presbytery of Allegheny.

THE PRESBYTERY'S RELATION TO HIGHER JUDICATORIES

From 1821 to 1882 the relation of the Presbytery to the Synods of Pittsburgh and Allegheny and Erie was more direct and vital than in recent years. All the ministers in each of the Presbyteries within the prescribed district comprised the Synod. All matters originating in the General Assembly or the lower judicatories, requiring the Synod's judgment, including those matters arising within the Synod itself, were openly discussed and sometimes were sharply debated. The more important and radical issues were deferred until the next meeting of the Synod. In this way the Presbytery had first hand personal knowledge of all measures affecting its interests and duties and could exert an intelligent and uniform influence throughout the Presbytery to secure the desired results. Or if the proposed plan did not secure the approval of the Presbytery a mature judgment could be given. The response of the churches to this first hand information in view of local conditions, the general poverty of the people and their struggle to secure the necessities and comforts of life was remarkable and reveal a confidence in and loyalty to their spiritual teachers and leaders that is worthy of the Apostolic Church.

The Presbytery when organized was in the bounds of the Synod of Pittsburgh and so continued until the Synod of Allegheny was created October, 1853. Following the reunion of the Old School and the New School Churches, November 12, 1869, the Assembly of 1870 reorganized the Synods. The Synod of Erie was erected and ordered to organize in the Park Street Church in Erie on July 7, 1870. The Presbytery reported as directed to the new Synod and two days later the following action of the Synod of Erie, constituting the Presbytery of Butler is recorded, viz: "The Presbytery of Butler to consist of the ministers and churches embraced in the Presbytery of Allegheny except so much of its territory as lies in Armstrong County; and this Presbytery shall be the legal successor of the Presbytery of Allegheny." On the same day, July 9, 1870, the Presbytery of Butler met as directed by the Synod of Erie, in Park Street Church of Erie, Pa., and was organized. The following members were present—Ministers: R. B. Walker, D. D., Ephraim Ogden, W. D. Patton, D. C. Cooper, J. H. Marshall, S. A. Hughes, and J. A. McPherrin; Ruling Elders: Alexander McBride, D. F. Black and D. J. Russell. Absent—Samuel Williams, James Coulter, J. R. Coulter, W. I. Brugh, J. V. Miller and Alexander Cunningham. Rev. J. H. Marshall was elected Moderator, and Rev. S. A. Hughes, Temporary Clerk, each for the remainder of the year. Rev. J. R. Coulter was chosen Stated Clerk.

The Presbytery continued a part of the Synod of Erie until the consolidation of the Synods of Pennsylvania in 1882, at the urgent request of the General Assembly to make the Synod wherever possible to correspond with the boundaries of the State. The Synod of Pennsylvania since 1882 has been a delegated body. The present ratio of representation is the sum of ministers and churches divided by twenty-four. An equal number of elders also are chosen commissioners to the annual meeting in October.

Never has the Presbytery failed to have a ministerial commissioner present at the General Assembly, but it was in 1832, eleven years after the formation of the Presbytery, before a lay commissioner accompanied the minister to the Supreme Judicatory of the Church. Since that date the Presbytery has been loyal to the Presbyterian position of equal representation of Ministers and Elders in all Church Judicatories above the Session except no Elders were in the General Assembly of 1834. It should be known, however, that this lay delegate was present because the matter of representation had been fully discussed by the Synod of Pittsburgh, one of the largest, strongest and most energetic Synods of the Presbyterian Church, in October, 1831. This thorough investigation showed three things: 1. "That the disproportion of Ruling Elders in our highest and most responsible church judicatory is great and to the due preservation of our system, in its constitutional provisions alarming. 2. That this proportion of lay, to say nothing of ministerial representation, in the remote parts of our body especially, is such as actually gives the powers of government and the preponderance of influence to a minority of Presbyteries and Synods. 3. That periods may and are likely to occur, in which this preponderance will be ruinous to the unity and harmony if not to the very existence of the church itself."

In view of these things so repugnant to the genius of our Government and so inauspicious to its best interests, Synod resolved:—1st. "That it be enjoined on the several Presbyteries within our bounds, to appoint annually their full proportion of Ruling Elders as delegates to the General Assembly using good care to select such as may be likely to attend and employing new or more effective measures to increase the amount raised for the commissioners' fund of the General Assembly. 2nd. That it be recommended to the Ministers and Presbyteries to inculcate more frequently the solemn duty of having such representatives secured, and to the latter making a standing rule to inquire at the next stated meeting, after each General Assembly, the reasons for delinquency in attending where it occurs (requiring the personal presence in Presbytery of every such delinquent) and pass a solemn vote, as in the sight of the Lord of Zion, as to the admissibility and sufficiency of such reasons as may be given, first as to the principals and next the alternates." In the face of such declaration Allegheny sent its first lay dele-

gate Mr. Joseph Morrison to the Assembly in 1832. The alarm referred to above was well founded for the liberal element had a majority in the Assembly of the very year Synod adopted its resolution, but did not use the advantage which the majority of the Presbyterians permitted to fall into their hands. The liberals held control of the Assemblies of 1832, 1833, and 1834 and took advantage of their superior numbers. The refusal of the liberal majority to receive the "Act and Testimony" presented by the conservatives caused a reaction which placed the conservatives in control of the Assembly of 1835 and they were not slow in using their advantage with the net result of division two years later.

Church Fathers and Early Pastors

The fathers of the Presbytery and many of its earlier ministers had begun their preparation for the ministry after they had reached their majority and in some instances leaving their trades as did Rev. Samuel Williams, who was a carpenter. By the time their literary and theological studies were completed, the exacting trials for licensure safely passed and several months itineration in vacant churches in the Presbytery or in regions beyond, much of the buoyancy and pliability of youth had been exhausted in the long period of preparation. Men of mature conviction and sturdy character were they and the overwhelming sense of responsibility, amounting in exceptional cases to morbidness, which they would assume at ordination and in accepting a pastorate was constantly present to their minds and exerted a powerful influence for good upon their entire ministry. They were more like John the Baptist than like Jesus in their earnestness and fidelity.

They were diligent, often laborious, in the preparation and delivery of their sermons. So they ever sought to bring the finest of the wheat, the beaten oil to their congregations. Their output yearly was a high average. Their orthodoxy bordering on the austere for they felt that they were standing between God and man, between the living and the dead. Their sermons had the strong denominational flavor and ring so much desired and appreciated in those days.

Ministers must be able to give a reason for the hope that was in them and be able to state and defend the distinctive principles of the denomination; for theirs was an age of controversy. Public pulpit criticism was often indulged in. Challenges to public debate were issued, such as Rev. Samuel Crouse to Rev. Isaiah Niblock, and the latter's caustic reply, "Tarry thou at Jericho until they beard is grown," or that of Col. H. P. Danks and Rev. Ogden, Rev. Munson and Rev. Alfred Brunson. Denominational strictness and devotion were virtues of high order. No exchange of ministerial labors between denomina-

tions was tolerated. In the stricter bodies “occasional hearing” made one liable to be sessioned.

These watchmen were equally faithful in pastoral visitation and catechetical instruction and in matters requiring discipline they sought to be just. Nothing was withheld, everything was bared, written down so that neither of the parties could deny the facts stated. Severity rather than gentleness mark instances but is in keeping with the times. In addition to pulpit and pastoral duties the fulfilling of the appointments as supply as directed by Presbytery, assisting upon sacramental occasions and attendance upon the meetings of Presbytery and Synod tried these seasoned servants of God almost to the limit of endurance yet they accepted it all as the duty of soldiers of the Cross, as the burden of the day and as those who must give an account of their stewardship. Such leaders were not without their faults nor were their congregations, but they toiled upon the foundations and others have built thereon. “They rest from their labors and their works do follow them.” What a noble heritage has come down to Butler Presbytery through the patience, fidelity and devotion of its founders and early ministers. May their lives, services and prayers be a source of constant inspiration to all who enter into their labors in the coming years.

This brief and rapid survey ought not to close without referring to long pastorates in the order in which they began:

<i>Name</i>	<i>Place</i>	<i>Dates</i>	<i>Years</i>
Reid Bracken	Mt. Nebo	April 20, 1808-January 2, 1844.....	35
John Redick	Slate Lick-Union	April 25, 1815-October 18, 1848.....	33
John Munson	Center	February 25, 1818-June 28, 1859.....	41
John Coulter	Concord	Sept. 10, 1823-April 12, 1864.....	40
Loyal Young	Butler	December 4, 1833-April 29, 1868.....	34
Robert B. Walker.....	Plain Grove	April 2, 1839-June 25, 1872.....	33
Ephraim Ogden	Middlesex	November 14, 1848-Nov. 13, 1888.....	40
J. R. Coulter.....	Scrubgrass	August 25, 1857-January 12, 1901.....	43
W. J. McConkey.....	Grove City	Nov. 17, 1875-December 13, 1910.....	35
W. E. Oller.....	Butler	Sept. 30, 1882-December 14, 1909.....	27

A roster of ten worthies with pastorates ranging from twenty-seven to forty-three years is sufficient honor for this Presbytery, for any Presbytery. This honor is “an exceeding weight of glory” when we consider that six of these were life-long pastorates and that seven of these pastorates have been wholly within the present century. Yet there is a tinge of sadness in the fact that in each of these pastorates there was some unrest and dissatisfaction due largely to the increasing age of the pastor and the infirmities accompanying age. New conditions were developing, a new generation had grown up and strong, vigorous ministers were sorely needed to lead congregations into more effective service but to the high honor and credit of the congregations the hearts of the people bore tenderly and patiently with the leaders

who had given their best and their all to the flock over which God had made them overseers, with a single exception.

Support of the Pastor

Paul's rule to the Galatian Christians, "Let him that is taught in the Word communicate with him that teacheth in all good things," was far from easy for pioneer Presbyterian families who were themselves struggling to open up and improve their farms and to secure the common necessities of life besides sharing in the expense of public improvement. These were practically compulsory while the minister's support was voluntary and an addition to other fixed expenses. Love for the minister and the cause he represented and his unselfish devotion to the people's spiritual interests kept the people mindful of their duty. The promised stipend was small and often pitifully inadequate in the most economical pastor's household. Revs. Reid Bracken, John Munson, Robert McGarrah, John Coulter, Ephraim Ogden, Samuel Williams and others supplemented their slender salaries by the products from farms owned and tilled by their own hands.

An early subscription paper is of special interest and with its quaint spelling is as follows: "We the undersined do promis to pay unto the Rev. John Coulter the several Sums Anexed to our names Anually for the forth part of his Ministerial labors in Concord Congregation one half in cash the other half in wheat at 67 cents per bushel and rye and corn at 40 cents per bushel linen cloth at 40 cents per yard and to be paid half yearly. The grain to be delivered in John Neymans Mill. Given under our hand this 4th day of June 1824.

Names		Names	
Andrew Christy	3.	Samuel Campbell	1.50
David Beaty	1	Robert Patten	1
William Robb	1 50	Platt Sutton	2
William C. Moore.....	1	John Starr	1 50
John Christy	1 50	Jessie Brown	1 00
William Redick	1		—
Thomas Jackson	1 33		7 00
(or two bushels of wheat)			13 33
William McGill	2		—
Alexander Anderson	1		20 33
	—		
	13 33		

The part of the ministerial labors to which each church was entitled is carefully stated in our records, but it was not until October 16, 1866, that the amount of salary promised is recorded. It was the "Call of Bull Creek Church for one-half of the ministerial labors of Rev. J. F.

Boyd containing the promise of a salary of \$600.00 with free use of the parsonage.” From outside sources it is certain that Rev. John Munson received \$300 at Plain Grove and \$100 at Center in his prime. And when Plain Grove called licentiate Robert B. Walker for whole time in 1839 it made the sum \$400, equal to that received by Rev. Munson in the two churches. Rev. Loyal Young began his work in Butler in 1833 at a salary of \$400. When it is recalled that the purchasing power of money was greater then than now, these promised salaries free the congregations from any insinuation that they drove hard bargains with their ministers. Their hearts were as willing to promise then as now but to pay all they had pledged was more difficult than at the present time because their opportunities to earn were very limited.

There was very little money in circulation a century ago. People did not buy and sell but traded articles or commodities. To secure sufficient money to pay the state for the farms or to pay the taxes were matters of grave concern and when the latter had been secured by hoarding “bit by bit” there was a sigh of relief and a sense of ease such as when a family found it had “enough wheat to bread it for a year.” The pastor was usually compelled to wait for his portion until the taxes were provided because the latter must be paid and formed first lien on all productive activity. Pastors might not worry about the sum promised but it was paid him so irregularly and in such dribblets that he had not the full benefits of his salary. In spite of this lack of method, the congregation insisted that its pastor be educated, dignified and courteous, that he appear before the people neat and tidy, dressed in a frock coat, choker and cravat, and his family, often a large one, be clothed as became a pastor’s rank and standing. To drive the wolf from the door, to secure proper clothing and keep the required social status caused many secret conferences in the pastor’s home. Most pastors suffered long and in silence until compelled by dire need to ask their people for the salary long since earned, in order to secure proper clothing. The more sensitive pastors were all the more humiliated by such occasions.

Arrears to the pastor were a constant source of vexation to pastors and a continual annoyance to those who were charged to secure the pastor’s salary from year to year. The records of Presbytery show that many churches were in debt habitually to their pastors. The length of the pastorates, long or short, popular or average, seemed to make little difference. Strongest and wealthiest and weakest churches had fallen under this baneful habit. Here is a page selected at random and is for the year 1841:

Plain Grove in arrears to Rev. Walker.....	\$314.53
Middlesex in arrears to Rev. Kerr.....	33.25

Slate Lick in arrears to Rev. Redick.....	66.88
Center in arrears to Rev. Munson.....	206.75
Muddy Creek in arrears to Rev. Coulter.....	333.95
Concord in arrears to Rev. Coulter.....	157.89 $\frac{1}{3}$
Freeport in arrears to Rev. Caldwell.....	263.99 $\frac{1}{4}$
Tarentum in arrears to Rev. Caldwell.....	293.70
Portersville in arrears to Rev. Caldwell.....	44.46
Licking in arrears to Rev. Core.....	309.05
Rehoboth in arrears to Rev. Core.....	189.76
Bethesda in arrears to Rev. Turbitt.....	23.00

The congregations of Bull Creek, Harrisville, Butler, Callensburg, East Concord, Cross Roads and Plains paid their respective pastors in full.

In the earlier records pastors or churches frequently requested the Presbytery to diminish the portion of the pastor's services from one-half to one-third, or from one-third to one-fourth or one-sixth. This clearly shows that the pastors were not paid or the congregations acknowledged their inability to pay sufficient salary for the portion of services named in the call. This process relieved the congregation but reduced the pastor's salary by so much and in effect increased his burden. One of the earliest illustrations is that of Rev. John McPherrin, the first pastor of this church in which we are meeting, who was permitted to reduce his service from whole time to three-fourths. In such cases requests were made to supply vacant churches or to itinerate outside the bounds of Presbytery for the unused time, in order to secure the simplest necessities of life. Such records speak a language that touches the heart too deeply for description. Rev. Abraham Boyd, one of the original ministers of Presbytery, resigned from Middlesex Church for lack of support and the scholarly Rev. Lemuel F. Leake from Mt. Nebo for the same reason.

The securing of salary for the pastor was not only a matter of grave concern to the pastor but also for those who loved the church and its services best. The annual subscription paper registered the standing of the pastor in the hearts of the congregation as unerringly as a barometer does the weather. If the pastor was popular the salary was quickly subscribed, but if his popularity had suffered an eclipse the stipends were reduced and in some instances families refused to promise support to one who had forfeited their respect or confidence. Whether such action was fair or unjust the pastor suffered not only pecuniary loss but recognized that the steady pressure of the influence of such a family or families was arrayed against him within the Household of Faith, which was vastly harder to overcome than equal influence outside the church membership. This method of starving out a

pastor very often succeeded and accounts for some of the strange combinations of churches in the early pastorates. Again and again one or two churches in a pastoral group was satisfied and contented under the pastor, the dissatisfied church either compelled the pastor to withdraw from the whole charge or to resign that particular church and seek work in another church in easy reach. Where a pastor was inclined to stand for his rights and Presbytery was unable to compose the opposition, the pastor however efficient and lovable, withdrew for the sake of peace hoping that a new minister would keep the flock united.

For some years prior to 1867 Presbytery had insisted that a minimum salary be not less than \$500. When it is realized that in 1858 the wages for common labor were from fifty to seventy-five cents a day and that a bushel of wheat was the pay for a day's cradling, we have a standard of comparison with the minister's wage. After the close of the Civil War high prices prevailed as they have done in recent years and in April, 1867, Presbytery adopted the report of a committee on ministerial support: "Whereas, in the last few years all the necessities and comforts of life have at least doubled in price rendering it virtually impossible for the pastors of various congregations within the bounds of this Presbytery, therefore be it resolved, 1. That no pastor shall give his whole time for less than from \$800 to \$1,000 and that all the congregations already settled on less than the sums above stated be and are hereby earnestly requested to raise their pastor's salary to the above standard. Resolved 2. That the above resolution be read in all the churches of the Presbytery and that the churches be directed to report their action thereon at the next regular meeting of Presbytery." Who with a heart to understand can read this appeal for justice and not realize what it must have cost the ministers who were accustomed to maintain dignified silence as to their salaries, to throw themselves on the mercies of their parishioners.

Presbytery also insisted that all indebtedness to the late pastor be paid before another pastor could be settled. Often the pastor compromised with his debtors because of pressing need of real money just as banks or business firms that have failed to arrange with their creditors. Or if the pastor insisted on his pound of flesh or the uttermost farthing the congregation often resorted to the makeshift of having services half or third time yet continuing their annual pledges. Eventually the congregation would free itself, but it suffered losses that cannot be reckoned in dollars. This also accounts for some of the long vacancies recorded in our minutes. The Episcopal, Catholic and Methodist Episcopal Churches do not tolerate such an anomaly.

Pastoral support is a vexed question now and of wide reaching effect. When shall we adopt Christ's words, "the laborer is worthy of his hire?" To set a minimum smacks of labor union methods. Not

to do so worthy ministers suffer. Large salaries might attract less consecrated young men. Some ministers receive all or more than they earn in the Lord's service. These are few and exceptional, while the vast majority love their work and trust their flock to supply the necessities. "They that minister at the altar shall live by the altar."

In this connection a few words may be permitted as to the payment of the Stated Clerks of the Presbytery. From 1832 to 1861 the Stated Clerk received 12½ cents per page for transcribing the minutes. From 1862 to 1866 he was paid 25 cents per page; from 1866 to 1888 the pay was raised to 50 cents a page. Up to 1888 the payment of the Stated Clerk was collected from the members at the meeting at which a settlement was made. It was in 1888, one hundred years after the agreement to form a National Presbyterian Assembly, that Butler Presbytery voted to pay Rev. J. R. Coulter fifty dollars a year and necessary expenses and include this salary in the Assembly Fund contributed by all the churches. This annual payment was made until 1911 when the present arrangement was adopted. The Presbytery had a splendid retinue of Stated Clerks from Reid Bracken to J. R. Coulter, whom Dr. Roberts regarded as one of the most careful, methodical and trustworthy in the entire Presbyterian Church.

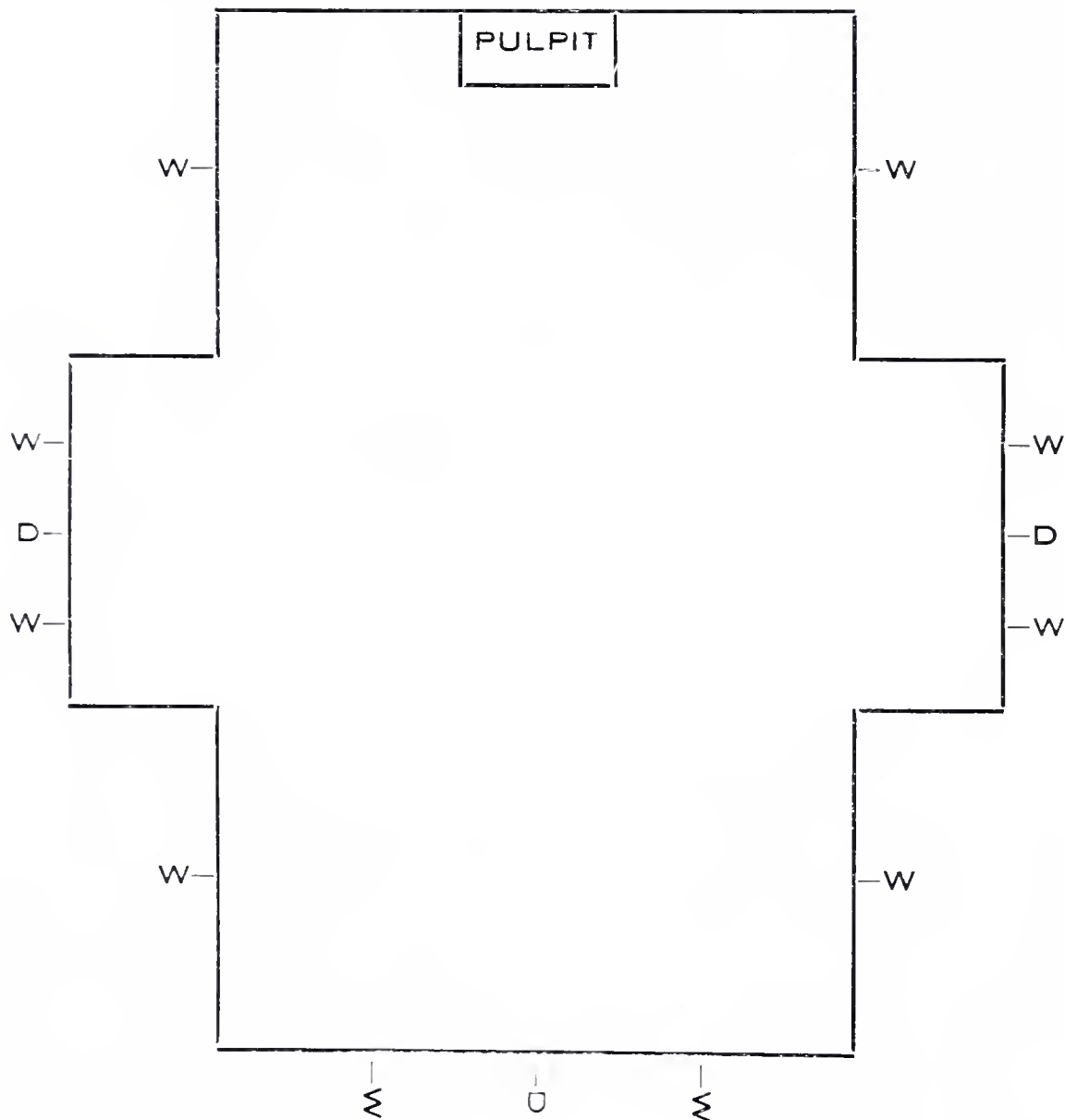
Church Buildings

Human nature possesses a natural instinct for hospitality. It intuitively seeks to provide the best shelter, food and fellowship for the stranger and the invited guest. In the Hebrew and Christian religions this instinct is cultivated and shines brightest. David well expressed this desire one day while conferring with his religious adviser, Nathan the Prophet: "See now I dwell in a house of cedars but the Ark of God dwelleth within curtains." And the prophet approving, bade the king: "Go, do all this in thine heart for the Lord is with thee." In the same spirit and with equal devotion did the pioneer settlers seek to make the buildings where a grateful people met to worship the living and true God, equal to or better than their own dwellings.

The first church buildings were near the routes most traveled and near unfailing springs. These rude structures of round logs were about sixteen feet square. The roofs were of clap boards held in place by heavy poles as weights for iron nails were too expensive. No floors other than the earth; no ceiling or heat graced these primitive structures. With round logs for seats, a doorway, often without a door, and two or three small openings for light, these buildings were at best only shelters from storms and severe weather. During the summer the services were conducted in the shade of the huge trees near the church building. And it was nothing unusual for a man whose limbs were

cramped from sitting or almost overcome with drowsiness to rise and pace back and forth reverently on the outskirts of the crowd and return quietly to his seat, yet not missing a word of the discourse. The mothers did so to quiet a restless or sleepy child, and why should men not do so too. Might this privilege be still exercised where buildings are air tight or poorly ventilated, especially when the pastor's cadences rise and fall with the monotonous regularity of a lullaby and act as a soporific.

As the settlements enlarged these square buildings soon were overcrowded with worshipers until many not finding seats loitered outside and the continual murmur of conversation annoyed the worshipers. Besides it cultivated a bad habit. To meet the demand for sittings for all who attended the services a new form of architecture was making its appearance about the time Allegheny Presbytery was organized. It was a crude imitation of the grand old Cathedrals of England, Scotland and the Continent and was a triumph over mechanical difficulties. Accompanying is a general diagram.



Scale 10 feet to inch or 20x30.

A few of the first buildings, experimental structures, were of round logs, but the later ones were built of hewn logs 30x40, roofed with joint

oak shingles, floored and ceiled. These churches had three entrances, and ten windows of small panes of glass. The pews were on either side of the aisle, facing the high pulpit, which was placed in the opposite end from the front of the building. All the nails in such buildings were made by the local blacksmith. Often the only heating stove was in the center of the room.

About 1840 there was need for still larger buildings owing to the increased population. The original congregations had prospered greatly, their parishes being from four to eight miles square, and it was these churches that determined to arise and build houses of worship worthy of their wealth, culture and zeal for the Lord. Only buttressed brick walls could give the desired length and this became possible without internal pillars or supporting columns because the self-supporting roof and ceiling had been devised, a no mean achievement for any age. Some specimens, such as the Middlesex, Mt. Nebo, Portersville, Muddy Creek and Concord churches, survive to this day as living monuments to the skill and fidelity of the contractors, and the taste and good judgment of the building committees. Portersville is the only one of these surviving brick structures that had four doors. Two in the end opposite the pulpit and one in each side wall opening into the aisle which passed in front of the pulpit. In these churches there was a central double block of pews and an equal number of pews, single lengths, against the side walls except in the space needed for the four stoves used to heat the buildings, also a block of pews facing the pulpit on the right and left, which were often called amen corners. These pews were as straight backed as old New England chairs and the flat and narrow seats were not designed for the special comfort of the legs of small boys or the listener who was dying by inches for a nap.

The following brick churches of this type, Plains, Zelienople, Mt. Nebo, Portersville, Plain Grove and Center on the west side of the Presbytery; Bull Creek, Westminster, Middlesex, Parker and perhaps others in other parts of an extensive Presbytery belong to this period. All these buildings were erected before organizations had begun to multiply within the churches so that all available space was needed and utilized for pews for overflowing congregations. There was not, in any of these brick buildings, a small room to which a mother could retire with her fretful child in stormy or winter weather. Yet these severely plain interiors are considered superior in acoustic properties, to the costly and architecturally beautiful modern edifices which are so splendidly arranged and equipped with every modern convenience for the multifarious activities of a community or institutional church. Not one of the daughters of these brick churches reared brick buildings; all built frame buildings.

Matter and Manner of Praise

The praise of God in psalms, hymns and spiritual songs is a New Testament formula and the Christian Church has always excelled in the purity and excellence of this part of worship. The principle that has guided all improvements in praise was excellently stated by a committee reporting to the General Assembly of 1820 in these words: "Psalmody in all ages has been considered a most important part of the worship of God. The Church has therefore ever been careful to preserve its purity for the edification of her members." Next in power and influence to the Word of God is the book of praise, for what the congregation sings moulds its life. All Presbyterian bodies, Covenanter Associate, Associate Reformed, and Presbyterian, used Rouse's Version. Then Watts "Imitation of David's Psalms" was adopted by many liberal or progressive ministers and their congregations and the Synod allowed their use, yet so bitter and uncharitable were the strictures made by ministers and, no doubt, elders and members on both sides, that in 1787, two years before the organization of the General Assembly, ministers were cautioned "to be more tender and charitable on these heads." The first important deliverance on the subject was by the General Assembly of 1802, which allowed the use of Watts hymns "in such congregations as may think it expedient to use them in public and social worship." The same Assembly also allowed the use of Dr. Timothy Dwight's revision of Watts Psalms, with additions and a selection of hymns made by Dr. Dwight. This introduction of hymns into the book of praise was largely effected, no doubt, by the great revival of 1800. With such a variety of books of praise and the confusion and contention arising therefrom, the Assembly of 1820 appointed a committee "to digest and prepare a uniform book of Psalmody." The result of this labor, *The Book of Psalms and Hymns*, was approved and allowed in 1830. The effect of the discussion following this action aided by unyielding conservatives in the use of "Rouse's Version," caused many members to withdraw from the Presbyterian Churches and unite with stricter churches which permitted only the use of "Rouse's Version." In some cases, such as Unity and Ebenezer, a part of these congregations and the whole of Bear Creek, Deer Creek, and the Presbyterian congregation near North Washington went over to an Associated Reformed Presbytery. This step was doubtless hastened by the theological controversies that led up to the division of 1837.

In 1838 the Psalms and Hymns were ordered revised, no doubt to expunge every trace of New England theology and heresy expressed or implied in the hymns used. This revision was completed in 1843 and authorized, and was a decided advance over the preceding edition. One important improvement should have special mention, namely, that "Appropriate music be appended to such portion of edition of said

Book of Psalmody as may appear expedient to the Board of Publication." This is the beginning of placing the tunes in connection with the words. This edition was revised in 1866 and the Apostles' Creed, the Ten Commandments, the Lord's Prayer, the Shorter Catechism and the Directory for Worship were made an appendix.

When the Old and New School branches united in 1870 a new Book of Praise was at once a necessity, a means of cementing, confirming and making effective the union just consummated. The result was the Presbyterian Hymnal which was adopted in 1874 and was used almost exclusively until "The Hymnal" was produced in 1895. A revised edition of "The Hymnal" was authorized in 1905. The improvement of the matter of praise has been abreast, often in advance, of the general culture and taste of the people. We now have a Book of Praise whose variety, purity of diction, loyalty to Biblical teaching is unsurpassed, a great achievement of the century.

A corresponding advance is shown in the manner of praise and the growth has been co-ordinate and mutual. The one could not make a distinct advance without exerting a powerful influence on its partner in this progress. Acceptable praise to God is "singing and making melody in your heart to the Lord." When Allegheny Presbytery was formed in 1821, the music was very slow and deliberate, almost austere, as was everything else in the worship. Then two clerks sat just in front of the pulpit and these at first used the only book of praise in the church. One man intoned or lined out one or two lines as was the custom, and the other man "raised the tune." The tunes were few, the sacred "Seven Tunes" or the good old "four and twenty," and were not always felicitously chosen. They were often pitched too high, at other times too low, sometimes in the upper register in a nasal tone peculiarly characteristic of Psalm tunes, or in a falsetto. The music was not measured, melodious or a joy because the congregation "dragged miserably." Consciences, not nerves, were tender in those days. Improvements began to make their appearance in more progressive communities and were regarded as an invention of the devil in conservative congregations. The tuning fork, the choir seated in the rear of the church building and a choir leader came in due order. Many beautiful, though untrained voices were found in nearly every congregation. These sweet singers were as inspiring and helpful and as much enjoyed as the most cultivated voices in the paid choirs of today. Hearty enthusiastic congregational singing became possible because the people had been trained in the essentials of music by such leaders as James Borland, Lyman Leason and others. Then the anthem was added to the morning service, and it was gradually followed by quartet, duet and solo in the order named. The introduction of the reed organ in the homes was the signal to impress it into the services of the sanctuary. With what opposi-

tion and results we are familiar. All other musical instruments have brought their tribute to the worship of the Lord's house so that we have a balanced and dignified service as befits the worship of the living and true God.

The revivals in our churches and throughout our land in 1857-1861 awakened an earnest desire for hymns and music especially suited for evangelistic services and social worship. Mr. Dwight L. Moody placed great stress upon music in evangelistic meetings and made a collection of hymns that were overflowing with gospel and its invitations. To these he kept adding new songs with a chorus and used them with telling power in his meetings. Mrs. Fanny Crosby wrote many soul stirring songs and these were provided with appropriate music by such composers as P. P. Bliss, C. C. Converse, W. F. Sherwin and I. D. Sankey, and these compilations became known as Gospel Hymns No. 1-6. Later E. O. Excall, James McGranahan and others have added much useful and helpful material. The quality and character of both the words and the music have been rapidly declining in recent years until catchy airs, ragtime and jazz music have invaded the services of the sanctuary and in not a few instances displaced the hymns and tunes that most fully express our love for God and His worship. The end is not yet and a final appraisal is not encouraging.

Internal Difficulties

These were many and varied in character. They exhibited the vices and some of the virtues of the new settlements. They are true to Scotch-Irish insistence and persistence and show a great unwillingness to make concession in order to secure peace. These disorders had a very injurious, often a disastrous, effect upon the spiritual life and harmony of the neighborhoods and churches and frequently engaged the attention of Presbytery by reference, complaint or appeal. These troubles may be classified in the following groups:—1. Differences between church members. Charges of drunkenness, slander, fornication, adultery, lying, theft, false testimony, etc., are quite common, especially in the earlier records. 2. Difficulties in the congregation. Factions growing out of disputes between individuals imperiled the life and usefulness of the church. Sometimes an Elder incurred strong opposition, whether justly or unjustly, from the membership until his influence was destroyed. Occasionally petitions were presented insisting upon the resignation of pastors, or pastors felt aggrieved toward the Elders or a portion of the flock.

Often committees of the strongest and most peace loving ministers and elders were sent to compose differences. Great respect for the ministry and the powerful and wholesome influences which ministers

and pious elders exerted over the minds and lives of the people together with a day's conference and prayer with the litigious usually mollified the disputants, reduced the points at issue to a minimum, with the result that a reconciliation, a compromise or a permanent truce was effected. If a reconciliation could not be effected, this committee was empowered to demand that charges be preferred at once and the trial completed. This prompt and summary judgment had a salutary effect upon the litigants and created a wholesome respect throughout the Presbytery for a committee of visitation.

Many questions were overtured to Presbytery for solution. Some samples will illustrate the nature of many similar inquiries. "Would it be consistent with the Constitution of our Church for Elders of a Church to test their acceptability with the people by a public vote?" "A man is married to his deceased wife's sister, may they be received into the Communion of the Church?" "Is it in accordance with the Standards and Usages of the Church for non-communing baptized persons to lead in the exercises of public praise?" "Does the Government of the Presbyterian Church permit one minister to preach in the bounds of another's charge without permission? and is it consistent with Presbyterianism or will it tend to the peace and unity of the Church for one minister residing within another's charge to elect at all times to select as his places of worship any or all of the Churches belonging to other denominations in the vicinity?" Is it consistent for a professor of religion to open a boarding house for those attending a camp meeting and to sell provisions and to receive money on the Sabbath Day to the neglect of the House of God?"

Advices, references and appeals presented by individuals, sessions and ministers occupy altogether too large a space in the records. Presbytery faced these very unpleasant things calmly and honestly and sought to deal fairly and justly with all persons involved. In such cases all parties were rarely satisfied with the decisions made and there is evidence that many congregations were plagued by the dissatisfied disputants.

Ministers and licentiates were no small source of vexation to the Presbytery. They did not always observe proprieties. At the organization of Allegheny Presbytery a committee was appointed whose duty was to examine the credentials of all ministers or licentiates who desired to exercise their gifts within the Presbytery. In self defense against such poachers the following resolution was adopted, October 7, 1840: "That this Presbytery will report all ministers and licentiates to their Presbyteries as disorderly who engage in ministerial work within our bounds without the consent of the proper committee of Presbytery." And they made good their word as the following instances show. Rev. N. R. Snowden was reported to the Redstone Presbytery, Mr. William

McMichael to Erie Presbytery, Mr. John V. Miller to Washington Presbytery and Rev. John Rutherford was denied "permission to labor in our bounds because he has failed to furnish official information as to his standing in his own Presbytery though repeatedly requested to do so." Rev. D. H. Lavery was refused the privilege of laboring in Harrisville, New Hope and Pleasant Valley Churches in 1886.

The credentials of all foreign ministers were carefully scrutinized and they were examined minutely in theology and in experimental religion and were treated as licentiates before admission to the Presbytery. One such minister was the Rev. Joseph Johnston, a member of Richmond Presbytery, New Brunswick, Canada, who became a thorn in the flesh in 1832-1834. In September, 1832, he was granted the privilege to labor within the bounds of the Presbytery and at the request of Freeport and Tarentum congregations was appointed to supply them for six weeks, and two Sabbaths at Bear Creek at his discretion. The next spring he was permitted to supply Bear Creek, Ebenezer and Unity until the June meeting. But at this meeting his request to renew this permission was laid on the table only to come up at the September meeting with the addition that arrangements be made to call Rev. Johnston as pastor. Excitement ran high in these congregations and the Presbytery stated its reasons very clearly. Rev. Johnston renewed his application to be received and after due deliberation Presbytery by an unanimous vote refused the application on what was deemed sufficient grounds. The final outcome of this contention was that the churches of Unity and Ebenezer were rent in twain. All of Bear Creek but five families and one elder and, if the statements in a History of Butler County are correct, a congregation near North Washington, withdrew. These congregations, Bear Creek, Parker, West Unity and Mt. Varnum together with their leader, Rev. Johnston were received by the Associate Reformed Presbytery of _____ at a meeting in Mercer, Pa., May, 1834. These churches were served by Rev. Johnston until 1837 when he returned to Ireland, and they continued as Associate Reformed Churches until the United Presbyterian Church was formed in 1858. The Parker division has long been extinct and the Mt. Varnum Church was dissolved two years ago. The Bear Creek Church is now Fairview United Presbyterian Church.

The ministers have not all been above reproach. They possessed like passions as other men and were as susceptible to temptations. For a minister to step aside from the high moral rectitude becoming an overseer and voluntary leader of a trustful flock or to be charged with immorality, great reproach falls upon that minister for breach of faith and loyalty to his Master and to the flock over which he was appointed overseer. Great injury comes upon the church which the delinquent served. Eight ministers, one twice, have stood before the bar of Pres-

bytery accused of conduct unbecoming a Christian Minister during the century. In two instances appeals were taken and sustained by Synod. In all these cases the painful duties were performed by the Presbytery with that sense of fairness and that love of right and the restoration of the offenders as befits a Court of Jesus Christ and in the spirit of Paul's words, "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted."

Sabbath

The mind of the Presbytery is most clearly seen and expressed in those things that directly affect the spirit and life of the churches under its care. One of the most vital local interests was the Sabbath and its proper observance. This divinely appointed institution is absolutely necessary to a correct proportion of work and rest and to prevent man's inherent greediness from enslaving himself or others. It is also essential to the mental and moral health of the individual, society and government. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," was not for Israel alone but is an irrevocable law for the human race. The Sabbath afforded believers the time for communion with the "maker of heaven and earth and all that in them is," the opportunity of reading and meditating upon His Word and the privilege of public and social worship. The Sabbath should be filled with as earnest effort Godward as any of the other days is for self. The Sabbath is vital to the Christian religion. Deviation from its real purpose soon manifests itself in the life and character of human society. Hence the early pastors sought by precept and example and by the authority of God to secure a right observance of the day. That their instructions brought forth fruit is shown in the way that their flocks kept the Lord's Day. The manner of its observance varied in degrees from almost Puritanical strictness to a day of rest and recreation. In the more pious homes not only was the Sabbath welcomed but preparations were made so that the whole day could be devoted to religious activities. On Saturday afternoon small children put away their toys and dolls, shoes were greased and set in a row. Sabbath clothes were placed in neat piles on a spare bed for the respective members of the family, and often fodder was put down for the stock. Coffee was ground on Saturday and so strict were some in refraining from labor that it was alleged that they baked the buckwheat cakes for the Sabbath late on Saturday evening. Visiting on the Sabbath was discouraged except on sacramental occasions or caring for the sick. The Christian home or community was recognized by special quietness. No loud talking or boisterous plays or whistling

were tolerated and in some instances barking dogs were scolded or cuffed into silence.

Whole families attended church, walking or riding horseback, as far as five or six miles. Mr. and Mrs. Peter Shira each upon a horse with a child in front and one behind, rode to Concord from their home a mile and a half north of North Washington. Those walking often came barefooted and when in sight of the church put on their shoes and stockings only to reverse this order on the homeward way. The family sat in one pew under the watchful eye of the parents through two long services with usually an intermission of three-quarters of an hour. The fillip on the ear of a restless child or the emphasis with which it was set down in the pew was usually a sufficient reminder of parental authority. Upon reaching home and the chores having been done the family partook of the evening meal of mush and milk and the Sabbath closed with the answering in turn of the questions of the Shorter Catechism. Well earned was the rest and sweet was the sleep of the righteous.

Presbytery has a number of records pertaining to the Sabbath. In 1826 it expressed its disapproval of the Rev. Hezekiah May's "countenancing the driving of the Mail Stage on the Sabbath by availing himself in one instance of that means of conveyance, although the object he had in view on the day appeared to be justifiable." This brother was again charged in 1835 with unchristian conduct and the following action was taken: "This Presbytery deem traveling on the river with boats or lumber on the Sabbath day incompatible with Christian character except in cases where life and health would be endangered by resting during the sacred hours."

In 1835 Robert Boyd, Esq., of Bull Creek, was "debarred from the Communion until he gave satisfactory evidence of repentance. His offense was keeping the locks upon the canal on the Sabbath. The keeping of a boarding house at camp meeting is considered elsewhere.

The development of the oil fields in the eastern part of the Presbytery caused much Sabbath work and the first evening of the April meeting of 1857 was devoted to a discussion of the subject "The Advantage of the Sabbath to the Church."

Presbytery expressed its decided disapproval of the reading of secular newspapers or other light literature on the Sabbath and the buying of papers on this day. "This action was taken June 23, 1880, and in the same year sent an Overture to the General Assembly on this subject."

The following paper presented by Dr. Coulter and in language characteristic on the man, was adopted at the September meeting in 1886: "The Presbytery of Butler in view of the efforts of the enemies of the Christian Sabbath to do away with the observance of this divine

institution, feel that they ought to raise a note of warning on this important subject. They hereby earnestly urge upon all members of the churches within their care to avoid all profaning of the Sabbath by unnecessary thoughts, words or works about worldly employments or recreations and especially they implore them not to travel on the Sunday railroad trains or read Sunday newspapers or other secular literature on the Sabbath, remembering that their own spiritual interest demands this and that the interests of the Church and the Country demand the most scrupulous observance of the Sabbath by the Christians."

In 1891 Presbytery entered its protest against the proposed opening of the Columbian Exposition on the Sabbath. Notwithstanding the earnest efforts of the ministers and the pious Christians, there has been steady and cumulative departure from the simplicity of the Sabbath observances of a century ago. Industrialism and transportation, recreation and amusements have almost robbed us of this priceless heritage. The attacks are organized and increasing in power and influence. Worldliness and materialism and rationalism want everything wide open seven days of each week in the year. "If the foundations are destroyed what can the righteous do?" Only by eternal vigilance can this sheet anchor of the Church be preserved and if lost this crime against civilization will be charged to the so-called christians whose personal interests transcend their loyalty to the will of God. The Lord's Day Alliance is the best modern method of resisting the determined onslaughts of designing individuals, organizations and industries and this organization deserves material aid from the churches of this Presbytery that everything may be done to protect this divinely appointed institution.

Slavery

The purchase or holding of Negroes as slaves had continued just two centuries when the Synod of Pittsburgh ordered the erection of Allegheny Presbytery. Slavery had become a national issue and the Missouri Compromise was bitterly contested in Congress. The whole question of slavery may be briefly presented under three aspects. First it was a political question of expediency. Prior to the Revolutionary War the foremost nations of Europe countenanced the traffic and received revenue therefrom just as these nations do from the liquor business. Human slavery was neither publicly challenged nor condemned. The public conscience of the Colonies was not arrayed against the traffic, for slaves were owned and held in every colony. But this distinction should always be kept in view. In the northern colonies the slaves were few in number and were usually personal or family servants. They received wages as if they were free. In the southern colonies the slave was a field servant and his earnings belonged to his owner.

In the Declaration of Independence very high ground was taken "that all men were created equal: that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." This statement was epoch making and challenged the right of human enslavement. The political issue arose in the Constitutional Convention over the question, Shall slaves be enumerated in the basis for Representatives? and was long and bitterly debated. Finally a compromise was effected by which three-fifths of the slaves were to be counted. If this concession had not been firmly embodied in the Constitution as well as the privilege to import slaves until 1808 and the fugitive slave clause, the southern colonies would have resolutely opposed the ratification of the Constitution and with it prevented the organization of the Federal Government. Though the concession permitting the importation of slaves was discontinued by law after January 1, 1808, this political grip and power was not broken until the Fourteenth Amendment was added to the Constitution.

The second aspect of the slavery question was an economic one. The invention of the cotton gin made slavery very profitable in the South. In the North such a system was unnecessary for each person felt it to be his duty to earn his daily bread in the sweat of his own face and not of another's face, especially of a slave. These two systems contended for the control of our national policy. In 1820 there were eleven free and eleven slave states and by terms of the Missouri Compromise, Missouri was to be admitted as a slave state with the express provision "that all states hereafter formed out of the the territory obtained from Mexico, north and west of Missouri, north of 36° 30' should come in free." The question was not settled forever but was destined to appear again in a more dangerous form.

The discussion arising out of the political and economic phases of the movement revealed the essential nature of the question, which was at root moral and religious. The North had to come to realize that slavery was a positive moral evil. No farther concessions could be made to the system and every lawful means should be procured to effect its destruction. Calhoun and his followers strenuously held that slavery was a positive good for the Negro, sanctioned by both the Scriptures and the history of the Christian Church. The bitterness of the struggle increased with the passing years until many strong men feared that the Union would be wrecked. In 1848 the nation was "half free and half slave," fifteen states in each group and California seeking admittance as a free state. If California's petition was granted the North would have a working majority and after two years of acrimonious debate the Omnibus Bill became a law in 1850.

Through all these stirring and exciting times the church was not a disinterested spectator. The General Assembly frequently urged

ministers, elders and members against the evil but made no political announcements. The ministers and members of the Presbytery shared the thoughts and convictions, hopes and fears of the church at large. Great self restraint was exercised lest partisan issues might usurp the true function of the Presbytery. Strange as it appears there are only two direct references to the subject as matters of record. The first instructs the Commissioners to the General Assembly of 1837, "to extend their influence to discountenance the agitation of slavery in the General Assembly." This was the year in which the division of the Church into the Old and New School bodies occurred and one of the contributing causes was the decided opposition of the New School brethren to maintaining a neutral position in the matter of slavery. This will go far to explain the Presbytery's instruction to its Commissioners.

The second reference is to the appointment of a committee to prepare a paper on slavery. When the paper was read it was tabled indefinitely, indicating that the sentiments expressed were either unsatisfactory to the Presbytery or if satisfactory to the majority had the opposition of a strong minority. This action on the part of Presbytery was stigmatized as evasive and cowardly and in effect encouraging the slave holders in the South. Feeling was tense for a time. Party lines were disregarded. Neighbors were arrayed against neighbors. Members of families were found on opposite sides. Lines of cleavage in congregations were becoming evident. Rev. Harvison's sermon in Mt. Nebo in 1864 so highly incensed some of his hearers that they left the church in anything but a worshipful mood and later withdrew from the neighborhood. Within the Presbytery were a number of ardent "abolitionists" who were unsatisfied with the position of the General Assembly and the Presbytery on slavery. At least two Free Presbyterian Churches were established within the bounds of the Presbytery, Buffalo, located near Worthington, Armstrong County, was a member of the Presbytery of Mahoning. It was received into the Presbytery of Allegheny October 16, 1866, and its name changed to Worthington.

The other Free Presbyterian Church was located at Harrisville. As to its origin there is little information to offer. Elder James Glenn from Plain Grove withdrew and united with it. Joseph McDowell, who lived two miles west of the present town of Grove City, drove past the New School Church in Pine Grove to this Free Church as also did John Davidson, who lived east of Amity and was a member of it, drove past the old church each Sabbath to attend at Harrisville. His little niece watching Mr. Davidson driving past his home church said, "I wonder why Uncle John does this?" But she was too young to appreciate such actions for the Free Church took advanced positions on Temperance, Secret Societies and moral issues.

The Southern Presbyterians withdrew and formed the Southern

Presbyterian Church in 1861. When the war broke out often natural brothers were found on opposing sides, so were Presbyterians seeking to destroy the defendants of slavery yet of the same theological doctrines and practice. They sought not to slay their brothers in the faith, but like the Quaker who said to a troublesome neighbor, "I do not want to kill thee but you are standing in the direction I am aiming my gun." It was the evil cause that was to be destroyed and to accomplish this end the greatest fratricidal war of history raged for four years. The losses in property and lives, for Greek was contending with Greek, was without parallel. Kinsmen when embittered contend with a persistence and a ferocity unequaled by differing races.

Temperance and Interesting Resolutions

Compared with the two records relating to slavery there are many more reports and resolutions on temperance than on any other subject. Slavery was practiced in distant parts of our country and was not a special interest to this section except as involved in the question of States Rights and Tariff or as efforts were made to extend the system into other parts of our country. Intemperance, on the other hand, with its attending evils in society, economics, politics and religion was ever present and like Banquo's ghost "would not down." Intrenched in the law of the nation, for production of revenue, and licensed for state revenue, and exerting a corrupting influence upon politics and legislation it became the consciencelss enemy of home, church, state, peace, prosperity and every good. Sturdy and sleepless opponents of intemperance of every form, opposed its spread, sought to restrict and regulate it in the hope that in time it could be eliminated from the body politic. Though often deceived and betrayed, the conscientious temperance forces sought some new angle of attack. They were undaunted for their quarrel was right and just though opposed by all means fair or foul that human ingenuity or financial and political resources could devise. The defeat of the proposed amendment to the State Constitution, while very humiliating at the time, was a blessing in disguise. Public interest was not sufficiently vigorous and determined to render enforcement effective. The Brook's License Law regarded by many as a temperance statute, committed our state to saloon interests and intrenched the saloon deeper in jurisprudence than all preceding statutes. Present efforts to modify and retain the name and essentials of this iniquitous measure show that it has been the sheet anchor of the hopes of intemperance and should these efforts prevail, it will stand as a protest against the Volstead Enforcement Act. Pennsylvania, to her lasting dishonor, was the forty-fifth and last state to ratify the Eighteenth Amendment to the Consitution of the United States.

What has been wrought in this century long struggle? In 1820 liquor was almost as free as water. Anyone who knew how or had the capital could build a still house and make whiskey without hindrance to any extent. In Parker and the northern part of Fairview Townships there were five still houses and only two churches. One such still house stood in the ravine near the eastern side of the cemetery of Middlesex Church. In the church's efforts to oust the owner and get possession of the property which the church claimed, an old citizen assured the writer, that during the litigation as to the ownership of that noble spring, so essential to the business of the distiller, it went dry and little birds dusted themselves in the sand in the crevices in the rocks through which copious waters had flowed. Nor did the waters come again until the property rights were assured to the church and then it burst out suddenly and has never faltered since that day.

There was no tax for revenue upon "ardent spirits." It could be bought at every store as freely as molasses by children and adults and in any quantity. Taverns were plenty and the only regulations that governed the amount bought or drunk was the purchaser's money and capacity or the judgment of the keeper of the tavern. These parties could not always agree on that point and then trouble would start. Mr. George Cooper, a blacksmith in a village bearing his name and just south of Glade Mills, this county, and a tavern keeper was annoyed by a bully who demanded more whiskey. This man followed Mr. Cooper from place to place, who seeking to evade a quarrel, retired to his private sitting room. Hither came the bully and seeking to eject him, Mr. Cooper struck the man one blow, but it brought death instantly.

A supply of rye whiskey was laid in against house, barn and even church raisings. The writer's father carried it to the harvest field, a small jug in one hand and a bucket of water in the other. In many of the homes of leading men and doughty church members, perhaps officers too, ardent spirits was used to prepare spirits of camphor and tansy or wild cherry bitters, a little of which was taken for the stomach's sake, before breakfast of course. Often the decanter, a glass, some sugar and hot water were offered to guests or the pastor and elder in making their annual visitation of the families of the flock. Not infrequently a small flask stood in the pulpit for the Dominie's use and there is a tradition that some pastors were not averse to taking enough to wet their lips before beginning the delivery of the sermon in spite of the injunction, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder." In Irish wakes and funerals, whiskey was indispensable as it helped to celebrate properly. Once an Irishman expressed his opinion of "Whiskey" on this wise:

"Bread is the staff of life, but real whiskey is life itself." Custom, habit and the sense of personal liberty on the part of the individual aided and abetted by the monetary gain of the vender have been well nigh insurmountable obstacles, but these have been at last overcome through the Eighteenth Constitutional Amendment, an achievement which became effective January 16, 1920. The notable and outstanding steps may be noted in passing. In 1811 Benjamin Rush, M. D., presented to the General Assembly 1,000 copies of his pamphlet entitled "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind." The same General Assembly was so impressed by the cogency of his argument that it appointed a committee "to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors." The day of small things should not be despised for this was the thin edge of the entering wedge that committed the Presbyterian Church to the cause of temperance, and right nobly has she striven for the mastery. The Presbyteries of Allegheny and Butler have most loyally supported each advanced position established by the General Assembly besides taking a most active interest in state and local measures seeking to eliminate the manufacture, distribution and sale of all intoxicating beverages. It sought to establish temperance societies in the congregations and the Rev. John Coulter, the second pastor of this congregation of whom we are now guests, organized the first Temperance Society in Butler County consisting of Robert Thorne, James McCurdy, Lester Maxwell, William Campbell and Rev. John Coulter, all connected with this church. Pledges were signed by individual societies. Then the Washington Society of 1840, which advocated total abstinence. It was not a movement within the church and in some parts was antagonistic to the Christian Churches but it swept like wild fire all over the country reclaiming thousands from the power of strong drink and mixed drinks. One such, John B. Goff, became a living sacrifice with his service to the cause of temperance. He is the connecting link between the former and later struggles for temperance. These movements resulted in no compact organization by which political influence and action could be effected. To accomplish this end the National Prohibition Party was organized in 1869, but not all Christian Temperance workers rallied to the new party. The Woman's Christian Temperance Union began in 1874 and continued to exert a definite and direct influence upon the problem, a zealous personal contact. Law and order societies sprang into the breach for the enforcement of existing laws. Scientific instruction on hygiene and temperance became effective in 188—.

The Anti-Saloon League sought to combine all temperance voters

of every party, independent of party organizations, for political action and publishing the attitude of office seekers as to temperance. Besides these, medical societies, business and industrial leaders, the Grange, the fears of the South where the Negroes were crazed with drink, the laboratory studies of the chemist and scientist, and the output demanded by the World War, with other contributing agencies accomplished almost a miracle in the face of age long customs of the undigested foreign elements and our own governmental protection for revenue taxes. But one may ask, "What made the temperance cause succeed?" Not because of zeal of individuals or the ability and determination of the leaders, nor the material resources at their command, though too great praise cannot be given to their loyalty and fidelity and their sacrifices. Their cry was ever "*Spiritus frumenti delenda est*," but behind their diligence and zeal was a wonderful dynamic. The dynamic is none other than Christianity which teaches that each man is his brother's keeper and must do his utmost to secure that brother's freedom from his own handicaps, also from the world and the devil, for he that is strong must do a big brother's part for those that are weak. Because Christ's Kingdom is an increasing and enduring kingdom it is irresistible when it discharges its duty. "Like a mighty army moves the church of God." Every reform will succeed if the dynamic of Christianity animates it as it overcame heathenism, overcame the Dark Ages in the Reformation Period. The way may be long and difficult but we reap in due time if we faint not. Polygamy, the Social Evil, Radicalism, strife between those who have and those who have not, and all ignorance and idolatry must ultimately flee away before the Christian Church. Christ said, "All power is given unto me in heaven and earth. Go, therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. Amen."

INTERESTING TEMPERANCE RECORDS

April 6, 1831. "Resolved that this Presbytery cordially approve of the measures adopted and pursued by the temperance societies on the principle of total abstinence from Ardent Spirits, except as medicine, and do effectually recommend the adoption of the principle to all the people in their respective charges."

April 24, 1872. "Resolved that Presbytery express their continued deep interest in the cause of temperance and their gratification at the enactment of the Local Option Law by the Legislature of the State, by which each county and city may decide by vote next March whether license shall be granted within its bounds to sell intoxicating liquors. And Presbytery hereby urge pastors, elders and people to do all that

can be done by them in their respective neighborhoods to make the vote referred to a complete victory of the Temperance Cause and also they endorse the high Scriptural ground taken by the last General Assembly on the subject of Temperance."

April 28, 1875. "Whereas Presbytery has learned that efforts are being made to secure the pardon of one, Gibson, who was sentenced to the Work House for violation of the Liquor Law, we do hereby express our earnest protest against the pardoning of this notorious and dangerous criminal, believing that the peace and safety of the community, the honor of the court and the efficiency of the laws demand that he should serve out his full sentence inflicted by the Court."

April 26, 1876. "Feeling that there is a widespread misapprehension among the members of our congregations as to the position of our church on the subject of Temperance we call attention to the following principles of the Presbyterian Church; 1. The use of intoxicating liquors as a beverage is also inconsistent with membership in the Church; 2. The sale of intoxicants as a beverage is also inconsistent with the Christian profession; 3. Encouraging such sale either by rent of property for this purpose or by presenting and advocating as an attorney petitions in court for license to make such a sale is likewise unchristian and unbecoming any members of our church."

June 29, 1881. Two resolutions were adopted: 1. "That in the judgment of this Presbytery, signing petitions for a hotel license, the presenting of such petitions to the court by attorneys, becoming bondsmen for those engaged in the liquor traffic, the renting of houses to be used for the sale of intoxicating drink, keeping hotels where alcoholic drinks are sold, also the careless prescribing of alcoholic stimulants by physicians and all complicity with the traffic in intoxicating drinks, are inconsistent with the high vocation of the followers of the Lord Jesus Christ and our Sessions be directed to deal with all members of their churches offending in such matters. 2. That we also enjoin on all members of our churches a steadfast and aggressive opposition to intemperance in all its forms so that no church member may in any way directly or indirectly become responsible for the business of making drunkards."

August 9, 1881. Presbytery expressed its approval of an effort about to be made by the Butler County Temperance Association to establish a paper to be called the Temperance Union.

April 22, 1884. A Standing Committee on Temperance consisting of Rev. Samuel Williams and Elders John R. McJunkin and W. D. Brandon, was appointed.

April 24, 1888. "Whereas the Court of Quarter Sessions of Butler County has licensed a number of houses for the sale of intoxicating liquors, in several cases disregarding the lawfully expressed wishes of

the great majority of the moral, respectable and law abiding citizens of the several districts, thus exercising a discretionary power under the law for the increase rather than the prevention of vice and crime and misery in the county, therefore, Resolved that Presbytery look upon the act of our Court with deep sorrow in view of the evil consequences which naturally result from such actions. 2. That we regard it as a mistaken exercise of authority and a great injury done those whose welfare the Court in the proper exercise of its authority guard and protect.”

April 23, 1889. When the adoption of an Amendment to the State Constitution was pending this action was recorded: “Whereas in the Providence of God the people of this Commonwealth are soon to have the opportunity of deciding for themselves the question whether the manufacture and sale of intoxicating liquors as a beverage will be allowed. Whereas we believe this to be one of the most important and far reaching questions ever brought before us for our consideration and decision, because it involves the dearest interests of vast multitudes of our fellow men, both for this life and the life to come. And whereas intoxicating drink is found to be the great obstacle to the progress of the gospel and the destroying of thousands of souls every year since we are expressly assured in the Scriptures that no drunkard can inherit the Kingdom of God. Therefore resolved, 1. That the Presbytery commend the proposed Constitutional Amendment to the earnest and favorable consideration of all our people. 2. That we recommend to all our fellow citizens to unite in earnest and persevering efforts to secure its adoption at the coming election.”

April 29, 1891. “We view with abhorrence the action of the Senate of the United States in refusing to ratify the treaty with European powers for the suppression of the slave trade, and the traffic in arms and intoxicants in Africa.”

April 25, 1894. “We express our high appreciation and hearty commendation of the course pursued by our Honorable Judge of Quarter Sessions in refusing so many applications for license to sell intoxicating liquors and thus closing up so many fountains of vice and misery.”

June 9, 1896. It is the sense of Presbytery that the unfermented fruit of the vine fulfills every condition in the celebration of the Lord’s Supper.” On April 12, 1859, “Rev. John Coulter and William Maxwell, Elder, were appointed a committee to inquire whether pure wine can be obtained for Communion purposes and to report at their earliest convenience.” There is no reference made to the report of the committee but it is a safe conjecture that an affirmative answer was made when we recall the early life-long and almost apostolic zeal of Rev. Coulter for Temperance.

September 18, 1906. A paper was addressed to the International Committee of the Evangelistic Alliance in the following language: "Believing as we do that intemperance and its results constitute one of the greatest obstacles in the way of the gospel in every land and having unshaken faith in the willingness of God to answer the prayers of his believing people, we as Christian workers earnestly petition that one entire day of the Week of Prayer be devoted to prayers for the removal of the drinking usage of society and the abolition of the traffic in alcoholic beverages and of the opium habit and trade.

Education: General and Religious

I. GENERAL

Education has occupied a foremost place in the thought and effort of the Presbyterians throughout the century. This interest cannot be measured by buildings or financial returns but by the devotion, love and prayers of faithful pastors and many godly men and women in the church. At the third session of the Presbytery, October 24, 1821, the Presbytery agreed to form itself into an educational society and appointed Messrs. John McPherrin and John Munson to prepare a constitution. Before this document was prepared Rev. McPherrin had died but in due time a constitution was adopted. The society was confined largely to the ministers, eight in number, and interested elders, and the chief income came from the meager salaries of those devoted servants of God who knew the value of an education as but few do in our time and who knew as none other the privations endured and the years spent in overcoming almost insurmountable difficulties. It was only natural that the primary interest of the Presbytery in education centered in the selection and education of choice and promising young men for the ministry. Often such pious and worthy young men were very poor and the nearest established schools were the Academy at Darlington, Beaver County, and Dr. McMillan's Log College with its theological course at Canonsburg in Washington County. Even these humble seats of learning were prohibitive in expense. The earlier students received their academic instruction under the local pastor and completed their college work in the Log College, which meant as much at that time as it does now to finish in a foreign university. Theological training was obtained also at the Log College or very often under some outstanding divine whom Dr. McMillan had taught and who lived within the reach of the student. Often the students resided in the home of the instructor and were regarded and treated as a member of the family, just as young men of that day read law or medicine in the home of their preceptor. In this way the students were brought into direct personal

contact with the workers' and the work. They learned how these practical and successful ministers wrote their sermons, did their pastoral work and dealt with cases requiring discipline. And when such young men had been placed on trial and had received the approval or seasoned ministers who tolerated no laxity in doctrine or order, what satisfaction the tutors had in their students and with what practical zeal and confidence and enthusiasm these young men began their life work.

It was in 1825 that the Western Theological Seminary was founded by the General Assembly, being preceded by Princeton in 1811, and Auburn in 1819. The former was conservative and the latter liberal and their products came into collision not many years later and with what consequences another chapter sets forth.

Not only was the Western Theological Seminary the first Seminary established west of the Allegheny Mountains but was intended to meet the missionary or evangelistic needs of the Mississippi basin, then rapidly filling up with settlers. To this institution all students went with one exception, until 1842. The multiplying congregations and churches within the Presbytery and the urgent appeals of communities in the missionary zone together with the growing rivalry between the Congregational and Presbyterian Churches in the Mississippi basin created an increasing demand for ministers. And when churches were informed of the need the volunteers were forthcoming. The loyalty of the Presbytery to this school of the prophets has always been steady and her financial assistance compares very favorably with other Presbyteries of greater financial ability. In the first twenty-five years of the history of this seminary the Presbytery gave \$3,104.00 and for the endowment fund the Presbytery assessed the churches the following sums: Upper Bull Creek \$40.00; Mt. Nebo \$80.00; Slate Lick and Union \$220; Center \$80.00; Concord and Muddy Creek \$200.00; Butler \$200; Freeport, Scrubgrass and Harrisville \$120.00; Cross Roads and Plains \$200.00; Plain Grove \$150.00; Middlesex and Bull Creek \$150.00; Portersville and Rich Hill \$100.00, and Tarentum \$100.00. Total, \$1,740.00.

The gifts to the board of education was \$2.96 in 1821, and though it is small, it was doubtless from the very slender salaries of the eight pastors present. With the exception of the years 1823, 1825 and 1829 the columns of education has never been a blank in the Presbyterial report. But this is no cause for congratulation for they have always been small, distressingly small and totally inadequate to the need of her own students. How many students managed to finish their education on such slender resources is a constant marvel. No murmur or complaint finds a place on our records but no doubt many a tale of privation and real suffering from the lack of food and clothing or both came to the ears of the Presbytery. Just what was in the hands of the

treasurer of the education society could be used to relieve the distress of the most needy students. Mr. David Kirkpatrick was given \$18.00 and was later offered the principalship of the Witherspoon Institute. When money was scarce its purchasing power was correspondingly great. It is not the wealth of interest and love that accompanies the gift, but the money that purchases the students necessities. The gifts for this cause were comparatively small as compared with the gifts to other agencies, but then, as in many instances now, church members did not realize how essential and necessary the education of their spiritual teachers and leaders was or their duty to assist these worthy and struggling young men to reach their goal.

Though there is no specific record of the interest of Presbytery in public or general education there is abundant collateral testimony that the ministers were individually active and zealous to advance the cause of education in every legitimate way. Prior to 1834 all schools were private or subscription schools. Sometimes the more progressive communities granted assistance to such schools. The public school system was adopted in 1834 and its aim was "to banish illiteracy and make ignorance impossible." Ministers were often appointed to examine all applicants who desired to teach school. Ministers also visited the schools, counseled the teacher and made speeches to the scholars after they had catechised the school.

After the common school system had been in operation a few years those benefited by its training began to ask for further educational advantages. Sympathy for this healthy demand and with an earnest desire to gratify this longing Presbytery records this action June 23, 1847: "That so far as possible schools be established under the supervision of the sessions of our churches, such portions of the time as are not filled up by the established common schools of our state, and that Presbytery as soon as practicable establish an academy under their care for the education of our candidates for the ministry and others under the instruction of a competent Presbyterian instructor and that till such academy be established, any existing academy under such instructor be encouraged by our ministers and churches."

Out of this movement the Witherspoon Institute developed and received its charter December, 1849. Clarion and Allegheny City Presbyteries were invited to "co-operate with us in establishing a Presbyterian academy in our bounds," because they were originally part of this Presbytery. What response if any, was made to these overtures is not a matter of record. Rev. Loyal Young, besides carrying the ministerial and pastoral duties of the Butler Church, served the academy as its first principal for three years and to his fidelity and loyalty, until his removal to West Virginia, the Institute owed much of its success.

Principals

Rev. L. Young.....	April 10, 1850, to June 21, 1853
Mr. J. R. Coulter.....	June 21, 1853, to October 23, 1855
Rev. John Smalley.....	October 23, 1855, to April 14, 1858
Mr. James S. Boyd.....	April 13, 1859, to August 31, 1865
Rev. W. I. Brugh.....	August 31, 1865, to March 4, 1871
Rev. J. W. Hamilton.....	March 4, 1871, to June 25, 1872
Rev. W. I. Brugh.....	June 25, 1872, to February, 1877

The Institute prospered more in its student body than in its finances or buildings. Many young men obtained a start in the Institute and became successful teachers, lawyers, doctors, ministers and missionaries of note, many of whom are still bringing "forth fruit in their old age."

The desire for more commodious and more suitable quarters led to the sale of the old building on the corner of Clay and Main Streets, Butler, and the erection of a new building on Institute Hill, and involved the Institute in debt from which it never rallied. Having performed a good and notable work for more than a quarter of a century the property was finally sold by the sheriff to meet the demands of creditors. For the lack of financial and personal support this seat of learning was lost to the Presbytery and the community and has not been replaced. It may be asked why should Presbyterians lose Allegheny and Dickinson Colleges or Witherspoon Institute and leave the ground to others?

In 1858 a Covenanter minister, the Rev. Richard M. Thompson, opened a school in Pine Grove, now Grove City, to provide instruction in studies preparatory for college. The school was held in the upper rooms of the late William Young's residence on Liberty Street. How long this school was maintained is not known to the writer.

In 1864 the Rev. William T. Dickson became pastor of the New School Presbyterian Church of Pine Grove, later Grove City. Both Rev. Dickson and his wife, Mrs. Harriet L. Dickson, loved teaching and they soon gathered a number of young people of the community into a school. The sessions were held at first in Rev. Dickson's home, but when the attendance required more room the church building was used. With but few interruptions the school continued for ten years. At the earnest solicitation of the church and people of Sunbury, Rev. Dickson resigned his charge in September, 1874, and again took charge of the Academy in connection with the church of Sunbury.

The success of the school work of Mr. and Mrs. Dickson made it apparent to the lovers of higher education that advanced schools should be encouraged. A number of the enterprising citizens of the village of Pine Grove and community had what is now called vision, for they united with the school board and added a second story to the public school building then erected. These upper rooms

were furnished in March, 1876, with blackboards, tables, chairs, etc., by Mr. Isaac C. Ketler, a young school teacher of Blacktown and a recent graduate of Edinboro Normal School. On the 11th of April following, Mr. Ketler opened a private school with 13 pupils in attendance. From these humble beginnings Grove City College has grown and thousands of young people now in every land and in every walk of life have felt the impress of the life and personality of Dr. Ketler and his associates. They rise up and call him blessed who taught them how to serve. May this institution founded in faith, watered in tears and sustained by prayers, continue to pour forth abounding streams that make glad the homeland and every foreign strand.

President Weir C. Ketler writes: "According to our records approximately one hundred and fifty former students of the college are missionaries. Of this number eighty-seven are ministers."

Rev. William Dickson served the Sunbury Academy from 1855 to 1861. So many of the young men went to the army in 1861 that the school was practically broken up. Rev. Dickson became chaplain for his boys later, for a year. Returning from the army he resumed charge of the academy for some months until 1864, when he was installed pastor of the Pine Grove Presbyterian Church, New School. When he returned to Sunbury at the earnest solicitation of the church and the people, he took charge of the academy and supplied the church until his death in February 7, 1877. This academy continued to do good work until the state sought to secure a High School in every township. This was the death knell of many useful schools throughout the state. Only where schools had adequate endowment could they continue secondary education.

After the death of her husband Mrs. Dickson assisted for five terms Mr. R. D. Crawford, the Principal of the North Washington Institute, a school which for a number of years did excellent work until its patronage was reduced by surrounding high schools. A high school was substituted in its place five years ago.

Other academies, Prospect and Cabot, flourished for a time. In all the institutions named much support and initiative came from Presbyterian and United Presbyterian pastors and people. Not less interested and loyal has been the support given by the Presbyterian elements to every measure proposed to create efficiency or solid training in the common school system.

The fidelity of the ministers and the churches to general education in the past century can only be measured by the increased enlightenment and usefulness of multitudes of young men and women, and forms one of the most conspicuous achievements in which the Presbytery has participated in the century now closing.

II. RELIGIOUS

Evangelism in the New Testament sense and religious education are imperative duties of the Christian Church. For these supreme ends she exists and her strength and efficiency is proportionate to her fidelity and loyalty to these duties. Disciple and teach are Christ's unalterable commands. To convince the mind of the truths of the Gospel implies that character must result from intelligent practice of these principles. That the Christian Church has recognized this duty throughout nineteen centuries is evident to the student of history. The beginnings of the great schools and universities of Europe were church schools, the great teachers were learned monks. These schools for centuries were supervised by the church. The early colleges in America were founded by the Christian Church and maintained for broader education than private schools could bestow. To these institutions pious parents sent their sons to be trained in a Christian atmosphere and by devout Christian teachers.

The means of grace dispensed in the local church was mainly relied on to develop staunch and sturdy Christian character. The Sabbath services in the sanctuary, its hymns and prayers, the reading of the Word and sermons, the hallowed sacramental occasions were primary but these had only adult believers in view and sought to build them up. These weekly lessons were supplemented by parental training and the catechetical work by the pastor. It was realized that the religious training of the youth was neglected in many homes and especially that religious training depends upon the stated means of grace. What could supply this need? Robert Raike's school in Gloucester was the forerunner of the public schools. The Christian Church seized upon the idea to impart religious instruction to her youth. This century covers the Sunday School movement in this region. The earliest Sabbath Schools I have been able to date are Plain Grove in 1822 and Portersville in 1823. The opening exercises consisted largely of singing, a Scripture lesson accompanied with prayer. Three classes accommodated those present—adults, youths and small children. The adults discussed a chapter in the course of the Gospel, the youths repeated the assigned portions of Scripture and Catechism questions and received a card as a reward of merit. The small children were taught to spell and to read because there were no public schools until 1836. Later came the lesson leaves, quarterlies and all the other improvements of the present day schools. The writer well remembers how zealously the teacher read the questions from the lesson helps and then looking over his glasses, scanning a row of restless tow heads in search of an answer.

Sabbath School celebrations were high days. Several Sabbath Schools would meet at a designated center and carrying the country's flag, sometimes accompanied by a martial band, and with school and

class banners upraised, were reviewed and a prize given to the largest or best marching school. Meanwhile tables were loaded with good things of all kinds until they groaned. Children were tired, thirsty and hungry, and at a given signal fell to with a will determined to relieve the strain on the tables, but alas many a youngster groaned later. Picnics at Keister Park or Muddy Creek Falls followed. Then came the denominational excursions to Conneaut Lake, Cascade and Alameda Parks. The Presbytery once appointed a Presbyterian Day but it was not a success and there was no more following for the loaves and fishes, too much trouble and expense, lassitude and spiritual ennui.

In 1847 the Presbytery complying with the views of the Assembly of 1844, made an effort to establish religious parochial "schools under the supervision of the Sessions of the Churches, such portions of the time as are not filled up by the established common schools of our state." No later record refers to the matter.

The Christian Endeavor movement started forty years ago on Februray 2, and soon enthusiastic societies, often in several divisions, were established in all our churches. Much interest and enthusiasm was manifest by these societies for some years. Its weakness and faults were largely due to the lack of interest and wise supervision on the part of the pastors and sessions. Where the original purpose of the organization was most closely adhered to a great and lasting benefit came to multitudes of earnest and religiously inclined young men and women. These societies furnished the initial opportunity for personal Christian service, to testify and to pray. This broadened their views, increased their interest, multiplied their usefulness to the local church, put new life into many churches. Some earnest and active Endeavorers went directly to large towns and cities and are still exerting a strong influence as officers and active members in the churches of their adoption.. Others went to college to prepare for distinctive religious work. Many such earnest and enthusiastic lives were waiting for just the appeal and message of John R. Mott and Robert P. Wilder, who visited colleges in behalf of the Student Volunteers for the mission fields. Examine this list of young men who went to foreign mission fields and who, since 1883, were our candidates, born and reared in our churches and enumerate those who were active members of the Christian Endeavor Society, viz: John A. Eakin, Jonathan C. Kelly, Howard Campbell, Frank E. Simcox, Wilbur M. Campbell, John H. Lawrence, Harry A. Rhodes, F. F. Graham, T. H. Montgomery, H. W. Stewart, E. C. Howe, P. A. Eakin, E. G. Seel, H. S. Reed, N. L. Ramsey, L. C. Schaumburg, and present candidates, G. K. Monroe and Porter McCandless.

Also scrutinize the list of ministers who have served in the Home Mission Fields: Melzar D. McClelland, William H. Bleakney, John A. Rodgers, John R. Welch, Joseph H. Goehring, Detmer T. Kuhn, Ralph

G. Knox, J. Lynne Howe, Charles G. Johnson, Ira H. McClymonds, and Thomas H. Gilmore.

Investigate the list of candidates who have become pastors and teachers and not included in the above list: Cyrus G. Allen, W. Condit Dickey, Robert L. Williams, Isaac C. Ketler, Willis S. McNees, James G. Cunningham, H. Bradford Hummel, William E. Allen, Frank W. Hayes, J. Porter Stoops, John A. Courtney, William G. Reagle, Charles J. Jolly, John G. Black, Charles P. Marshall, W. Kirk Cozad, W. Lincoln McClure, R. Curtis Stewart, George J. Timblin, Samuel M. Goehring, Thomas W. Pearson, Ulyssus S. Bartz, Francis W. Magee. T. Park McKee, John P. Shelly, Ira Murphy, Herbert O. McDonald, William A. Brown, David A. Green, Carleton H. Barclay, F. A. Conzad, Winfield S. Kreger, Elmer C. Wortman, Gill I. Wilson, Zera M. Gibson, James D. Humphrey, Robert M. Offutt, Oscar C. Anderson. Charles M. Covert, Albert H. Goettman, Thomas E. Thompson, Edwin W. Byers, D. Porter Williams, W. Ellsworth Marshall, James H. Lawther, William F. Fleming, Morton M. Rodgers, George P. Stewart, Harry M. Campbell, Leon Stewart, Earl C. Cleeland, Willis E. Hogg, John D. McBride, Harry E. Kaufman, Walter P. McConkey, Uriah D. Reiter, Frank S. Montgomery, William S. Orr, Ernest B. Lawrence, James M. Thompson, William S. Bingham, Balint D. Moricz, Robert L. Barbor, Mark B. Maharg, F. Paul McConkey, Henry B. Thompson, David R. Thompson, Robert Scott, Frank Eakin, Ralph Scott, John A. King, Walter L. Moser, John G. Bingham, J. Alfred Doerr, Laurel V. Kiser, Archie R. Bartholemew, John B. Cheeseman, D. Lester Say, Eugene S. Grossman, Elgie L. Gibson, Harry A. Gearhart, Harold Lee and Frank L. Dodds,

Or the equal number of young women who received the full benefits of the Christian Endeavor movement and who later went to the mission fields or positions of teaching or active membership in home or city congregations. Viewed from this angle the results outstrip any evangelistic movement in the Presbytery and has given the churches a substantial uplift. Though deprived of the usefulness and helpfulness of these sons and daughters the home churches hold their names in grateful memory and rejoice in their success in other and more fortunate places.

The efficiency of this religious agency has not been exhausted. Wise cultivation will continue to provide valuable results. It has settled down into routine methods and needs a shot like an oil well. May not a lack of interest in this organization account for the alarming shortage of candidates for the ministry?

Some earnest efforts are being made by individual churches to secure religious education for the membership, youth and children within their bounds. Educational directors seek to co-ordinate the religious

activities of all the organizations in the church, just as college courses are synchronized. This sort of a religious education is a necessity since religious training in the home is ignored and the public schools are so secularized that Catholics allege that our schools are godless. Our Presbytery has had a number of Daily Vacation Bible Schools in the past few years in centers of foreign population. These have passed beyond the experimental stage and should be pressed with vigor and it would not be amiss to conduct some for native born youth.

Week day religious education is engaging the thought and attention of the foremost educators of our time and our Board of Publication and Sabbath School Work is at present stressing this method of intensive religious education.

Benevolence: Methods and Results

Benevolence or the thoughtful planning and providing for the larger efficiency of the whole church is an outstanding characteristic of Christianity. Races differ in this aptitude and inclination, yet Christianity seeks to cultivate this benevolent spirit to the greatest degree in every race. The Presbyterian Church has always insisted that the divine ownership of all material resources and the individual use of these resources should be openly acknowledged in public worship. In exhorting the Corinthian Church to liberality, Paul wrote: "See that ye abound in this grace also." Who in these days considers the gathering of an offering as an integral and essential part of the public worship of God or manifests true respect and devotion while the offering is made? The relation of the offering to worship has been displaced by mercenary views. In the eyes of most Christians the taking of the offering is regarded as a well devised method of providing funds for current expenses. This view is further confirmed by the size of the coins that find their way into the collection plate and the irreverent manner in which the offering is taken as if this act was felt to be begging, an unpleasant duty to be finished as rapidly as possible. Fortunate is the congregation whose officers prize this part of the worship of the sanctuary and who with quiet ease and grace assist the people to honor God with the first fruits of their labors and to publicly manifest their gratitude and loyalty to the giver of every good and perfect gift. The prayer dedicating the offering in a few well chosen sentences by a devout pastor does not dismiss this part of the service, but is a splendid introduction to that personal communion with God which is the essence and substance of true worship.

METHODS

The ways of securing benevolent funds in our Presbytery are an interesting and instructive study. The stages of progress are similar

to the growth of this grace in the church as a whole. The Scotch-Irish love for the old ways and customs and aversion to religious innovations accounts for the slowness in making the radical changes in church methods that the shrewd Scot would apply in business. No special plan was devised by the Presbytery and put into operation such as the Bellefonte, Redstone and other plans.

A *collection* is the first term used in the record. It was indeed a free-will offering and taken for a special object and without a previous announcement. Such offerings were always small, gathered in a hat or two before more convenient substitutes were devised. The first and only recorded offering in the year which Presbytery was organized is an illustration. It amounted to \$2.96 and was for the education of poor and pious youths who had the ministry in view. This offering had some of the characteristics of the widow's mite. It was small. It was voluntary. It was a tiny expression of the wealth of love and loyalty of a few ministers to Him who had brought them into His ministry and a few Elders whom He had appointed to care for the churches. This small gift must have been as acceptable to Christ as the widow's mite.

Later accredited agents were sent to the churches. Sometimes previous arrangements were made with the pastor but more frequently the pastor and congregation were made aware by the agent's appearance. Out of courtesy to the cause which the agent represented the service was placed at his disposal and the needs explained. The agent would then proceed to take subscriptions payable at a future date. It was well that the Boards were few in number for the congregation was deprived of the special message of their own shepherd. Besides some agents were so persistent for their own cause and were so lacking in consideration for other objects as worthy, perhaps more so than his own, that prejudice was created against the system and the succeeding causes received smaller gifts than they justly deserved. It was soon seen that this method was too slow, expensive and inefficient. To improve upon this method the Boards sought to have a representative in each Presbytery. In this way much rivalry and suspicion as to the fidelity of the agents, could be removed. But this advance had its faults too. The Board that could secure the most popular and enthusiastic minister, one who would press his cause in season and out of season, received the larger gifts. These volunteer workers, however enthusiastic, were gratly handicapped when they sought generous offerings. The people saw these gifts go out of their bounds to foster other fields of endeavor while they were receiving no encouragement or assistance in their struggles, as real and needy often as those whose needs were stressed. Then Presbytery, in order to have more complete and orderly supervision of all benevolences began to appoint committees for the

various causes. This gradually developed into standing committees or as now called Permanent Committees.

To avoid the omission or bunching of these causes the Assembly sought to distribute its causes throughout the ecclesiastical year. Home Missions were ordered in a definite month and so were all the other Boards. It was customary to announce the particular object one or two Sabbaths before the offering would be expected so that the people might be prepared. It had, however, this effect that those who were not interested in that particular cause or were opposed to it were not present on those days for reasons quite apparent to their fellow worshipers. Or if the appointed day was very stormy or the roads almost impassable with mud or frozen hummocks, only the most faithful would be present. The offering would be small in either case and was taken as a general collection or by personal subscription. The latter was the more profitable method for the Boards and was in use before the writer became pastor of the Middlesex Church and was used throughout his service in that noble church.

Gifts under this regime were so variable and irregular that no Board could estimate what funds it could reasonably expect in a given year. If any Board sought to make a slight advance by meeting the most pressing opportunities it was usually confronted with a debt and if an appeal was made to pay this debt the Board was open to the insinuation that it was too ready to advance or that it had not practiced economy. The real cause was in the system not in the judgment or fidelity and economy of its officers. Business advances only when a steady and regular supply of working funds are supplied and church progress is measured by the increase of the funds placed in the hands of its executive agencies.

To remedy this situation Systematic Giving was proposed and the plan secured a more regular supply for the Boards, but the large increase in funds hoped for failed to materialize. About the same amount was given but more regularly distributed throughout the year. Then Proportionate Giving was tried. This was a move in the right direction, but as the proportion was left wholly to the judgment or desire of the giver the increase of gifts was substantial, but not as large as anticipated. This, however, it did: it secured a minimum and dependable sum with small but steady increase year by year. Canny human nature of Christians rarely risks too much. It plays safety first and heeds the doctrine "Self preservation is the first law of Nature."

The efforts of some congregations to distribute their local or congregational expenses among its membership according to their several ability brought such good results that the same principle was applied to securing benevolent funds. The results were equally gratifying and the Every Member Canvass is based on the principle that the whole

duty of a particular church rests upon its entire membership in the church.

The Stewardship Principle has been stressed in this Presbytery. The first chairman of this committee, Rev. Paul McConkey urged the adoption of the tithe of the income as the minimum basis of giving for church members with the result that 805 individuals endorsed this plan. The distribution of this tithe of the income or separated portion is left entirely in the hands of the tither. Many of this noble band divided the tithe in equal parts; for ourselves and others and a few churches have made their canvass on this basis and with most happy social and financial results.

Each improvement in method strengthened the gifts to the Boards whose business is to show our interest in others by the substantial service rendered. In business better methods get results. Better business methods in the churches have proved the readiness and willingness of the rank and file of Christians to assume a just share of the maintenance of the work at home and across the sea. This assumption that the job is the job of the entire church membership and all must seek to do it has made a remarkable appeal. The financial gains have been splendid but money is the least important result. The individual and the local church now realize their duty and privilege as never before. In coming into this personal relation with God the individual is cheered by a multitude of equally zealous and enthusiastic lovers of Christ and His Cause. It is a high privilege to share heartily in this advanced movement in our church.

Missions: Home and Foreign

The early Scotch Irish settlers east and west of the Allegheny River had experienced in their former homes, in the middle and eastern counties of the state, the powerful influence of the revival originating with the Tennents. The isolation in their new homes created a deep hunger for the Word of Life and the ordinances of the Lord's House and when they began to be supplied with the means of grace they sought to carry the Gospel into all parts that were hungering for the truth as it is in Jesus Christ. They voluntarily loaned their pastor for as much as four to six weeks at a time to minister in frontier settlements or in vacant congregations. Sometimes Presbytery or Synod would direct its most active and evangelistic pastors to visit needy sections and the congregations cheerfully acceded to the request which meant so much to their hungry souls. Licentiates were expected to spend six months or a year itinerating in frontier communities before assuming a pastorate. This direct personal experience as missionaries accounts largely for the missionary interest and zeal that has not only characterized this section in the century now past but has made this region conspicuous for the num-

ber of workers who have entered the Home and Foreign Mission service of the Presbyterian Church.

When Paul declared, "I am not ashamed for the Gospel of Christ, for it is the power of God unto salvation, to the Jew first and also to the Greek," he prepared the program for the Christian Church. Christ's Church must ever be witnessing for Christ at home and unto the ends of the world with equal zest and efficiency. Her life, her strength and progress have been proportioned to her efforts to convert all men from the error of their ways and to build them up through the Word, the ordinances and personal service into christian spirit and character.

Next to the local work of the church, which was her first and primary duty, was the responsibility of carrying the Gospel into every destitute community. In 1821 the whole amount due all the missionaries was \$2,275.52 and to this significant statement was appended "that the salaries of missionaries hereinafter to be employed to be reduced to thirty-three dollars per month." This meant retrenchment.

The total missionary contribution in 1823 for the Presbytery was \$93.63 and in 1838 when the distinction is first made between Home and Foreign Missions in the Statistical Report of Presbytery the sum had grown to \$343.44. The portion of this fund devoted to missions in foreign lands had been administered through the American Board of Foreign Missions from its organization in 1810.

However for some years there had been some rivalry and hostility between the Board of Missions of the Presbyterian Church and the American Home Missionary Society in the management of their missionary activities in the Mississippi Valley. Much bitterness had been engendered and the controversy became acute. The plan of union, which had been adopted in 1801, was far from satisfactory to the conservative element in the Presbyterian Church who held that the Presbyterian Church was powerless to redress the laxity of doctrine and practice so long as that compact was in force. The effort of the General Assembly of 1830 to compose the differences of these two agencies in the West by creating a Common Board, located in the disputed territory to manage the combined work of the two Boards, was after prolonged discussion indefinitely postponed and this action was an admission that reconciliation was impossible. Rev. John Munson was appointed Presbytery's delegate to the Cincinnati Convention called for November 23, 1831, to consider all matters involved and to propose a line of action. As indicating clearly the mind of Presbytery, the following resolutions are recorded: "That it is the opinion of this Presbytery that the General Assembly is equally competent to the entire supervision and control of Domestic Missions within its pale as the management of any other ecclesiastical concerns. That this delegate be instructed to represent in said convention that, in the opinion of this

Presbytery, all missionary operations connected with the Presbyterian Church ought to be under the sole direction of the general Assembly, unconnected with any voluntary association whatever. That, should this delegate be prevented from attending said convention then a copy of these resolutions, properly attested, shall by him be forwarded to the said convention as expressive of the views of this Presbytery on the contemplated subject."

On June 24, 1835, Presbytery took further action on Missionaries, viz: "That in view of the great importance of supplying the destitute in our new States and in our frontier generally with the preaching of the Gospel, in order to counteract the influences of the diversified and pernicious errors so widely and industriously spread by many who profess to derive their authority from the great Head of the Church, this Presbytery will take measures to procure funds as soon as practicable to aid in meeting the present danger and in sustaining the operations of the General Assembly's Board of Missions." Nothing is equivocal in this statement of the fathers. Their conservative ire was fully aroused. Their sympathy and support was wholly in favor of the constitution of the Old School Party. The real mind of Presbytery was expressed in an unanimous resolution, April, 1837, "That the delegate from this Presbytery to the next General Assembly be instructed in case the General Assembly does not take measures to remove the present ground of difficulties in our church or in case our New School brethren persevere in encouraging departure from the doctrines and discipline of the standards of our church, as they have heretofore done, to unite with such in the convention to meet in Philadelphia in May next (provide a majority of said convention concur) in taking immediate measures for the orthodox to separate from the New School by such means as may be thought most expedient." This action served notice that Allegheny Presbytery protested against the money contributed by conservative congregations being used for the dissemination of views of radical tendencies.

The Home Mission Funds in 1839 were \$91.25 and came from twenty-seven churches but the gifts continued to increase until the reunion of 1870 when thirty churches contributed \$696.00 or more than seven fold.

Revision of the Confession of Faith

The reunion of the Old School and New School organizations in 1869 was affected on the doctrinal and ecclesiastical basis of our common standards pure and simple. It was in effect the reviving of the status pure and simple. It was in effect the reviving of the status prior to 1837, an acknowledgment of the integrity, soundness and orthodoxy

of each body and a sincere and brotherly readiness to obliterate all the bitterness, rivalry and antagonism engendered in this most unhappy separation. Great and sincere was the rejoicing over this union and the Psalmist truly voiced this enthusiasm: "Behold, how good and pleasant it is for brethren to dwell together in unity." The real doctrinal differences were not settled, only held in abeyance. The first great task of the reunited church was to calmly and deliberately seek to correct "such forms of statements that are liable to misinterpretation and expose our system to unmerited criticism." This great object was attained through two movements; the revision of the King James Version of the Bible and the revision of the Confession of Faith. To revise, amend or modify such venerable standards was regarded as sacrilegious by some and a most difficult if not impossible task, to satisfactorily improve these symbols. But where the church faced her duty with faith and courage, God was present to guide.

In the very year of the reunion and within six weeks after that event was accomplished the English Revisers began the work of revising the King James Version of the Bible and extended a cordial invitation to American scholars to share in this contribution of scholarship to the whole Christian Church. This invitation was promptly accepted, and the two committees labored with such unwearied interest and zeal that the New Testament was completed in 1881 and the entire Bible three years later. This achievement is basic and fundamental to all doctrinal or ecclesiastical investigations because it is a faithful restatement of the mind of God in conservative English with the preferences of the English Revisers used in the text.

In 1901, however, the American Revision Committee brought out the Standard Edition embodying the preferences of the American Committee and this work has steadily been increasing in the favor and confidence of earnest searchers of the Word of God. These completed revisions, the English and the American, were of great value in the revision of the Confession of Faith.

The great love for the pure Word on the part of the revisers allays any fears that modern critical views would mould biblical expression and enable our church to face its related duty of revising the Confession of Faith, with courage. Sporadic articles in the religious press and occasional overtures were insisting that this duty be no longer delayed and in 1889 the General Assembly sent down two questions to the Presbyteries, viz: "Do you desire a revision of the Confession of Faith? If so, in what respect and to what extent?" These questions aroused intense interest and discussion. Conservatives feared that if the efforts to amend were successful, the grand old Confession would only be marred and mutilated and the habit of tinkering would increase and finally rob this ancient symbol of its symmetry and loyalty to the Bible.

Especially were our elders conservative, more so than the ministers. That Butler Presbytery was thoroughly aroused is clear from the fact that the first question was answered in the negative by a vote of sixteen to fifteen. Those favoring the revision in varying degrees, stoutly asserted their loyalty and devotion to "the system of doctrine taught in the Confession of Faith and the Sacred Scriptures" and besought their brethren not only to trust them enough to revise the statements liable to misinterpretation but also to assist in clarifying the mooted points.

A majority of the Presbyterians favored revision in varying degrees and forms and when the Assembly's Committee on Revision had arranged the data received from the Presbyteries, twenty-eight overtures were submitted to the Presbyteries for consideration. In our Presbytery there was a division in the committee appointed to propose the proper action for Presbytery. The majority presented its report, "recommending that Presbytery decline to answer the overtures because of doubts as to their having been submitted in a constitutional way." Though no minority report was filed, Dr. J. R. Coulter proposed the following substitute, "That in view of the difficulty, now more apparent than formerly, of revising the Confession of Faith so as to satisfy the church better than it does, Presbytery refuses to sanction the work of the General Assembly's Committee and asks that the revision of our doctrinal standards be abandoned for the present." This substitute was negatived and the majority report was adopted. Not one of the overtures received the support of two-thirds of the Presbyteries as required by the constitution. Though the overtures were defeated, the interest continued to increase in activity and importance. A few years of further study apart from the excitement of heated discussion revealed the true mind of the church. In answering the questions sent down in 1900 by the Assembly, Presbytery expressed a "preference for a brief and plain statement of the doctrines held by our church, such statement to be made so as to conserve the doctrine of the Calvinistic system inviolable." A brief statement of Reformed Faith was presented by the Committee on Revision to the General Assembly in 1902 and adopted, "to give information and a better understanding of our doctrinal belief and not with a view to its becoming a substitute or an alternate for our Confession of Faith." In this year eleven overtures and additional chapters on the Love of God and Missions and the Holy Spirit were placed before the Presbyteries for action. All the overtures were approved, receiving from 215 to 222 affirmative votes out of 238 Presbyteries. This delay of ten years proved most valuable to the church. Differences of judgment were reconciled. Criticism was allayed and an increasing confidence in a great conservative branch of Christianity that could accomplish the remarkable fact of revising its venerable symbols without causing schisms, were soon apparent on every hand.

Fruits of Revision

Immediate fruits followed the revision completed in 1903. The Assembly of that year appointed a committee on Co-operation and Union to confer with other bodies of the Presbyterian family desiring closer relations. The result was the formation of the Council of Reformed Faith and Presbyterian Polity comprising Reformed Presbyterian (General Synod), Reformed Church in America, Presbyterian Church in U. S., Reformed Church in U. S., and the Associate Reformed Presbyterian Church. This body is exerting a strong and helpful influence in matters of faith and closer relations among churches holding the Presbyterian system.

While the revision was in progress and especially when the Confession of Faith was amended by change of text, declaratory statements and additional chapters on the Love of God and Missions and the Holy Spirit, thereby removing all so called grounds of doctrinal misapprehensions, there was a growing desire in the Cumberland Presbyterian Church for reunion and union. This movement culminated in reunion in 1896 "on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards, and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice." The sincerity and enthusiasm for this union, after almost a century of separation is realized when each of the one hundred and fourteen Presbyteries of the Cumberland Church and two hundred and thirty-six out of two hundred and forty-one Presbyteries of the Presbyterian Church had registered their approval by May 10, 1906. Rejoicing that almost equaled that of 1870 attended the final steps of this union. Later this exultation was marred by a small minority in some Presbyteries and Synods of the former Cumberland Presbyterian Church, who contested in the courts the validity of the union and the right of the united church to the property acquired from the Cumberland Church. In the unfortunate litigation that followed, the united church acted on the defensive and was finally declared entitled to the property rights. The statistics for the Cumberland Presbyterian Church for 1906 showed 1514 ministers, 9614 elders, 1869 churches, 145,411 members, and 106,386 Sabbath school members. This large body of Christians worked largely in the South and Southwest parts of our country and all who have entered the union have abundantly proved their sincerity and loyalty.

Prior to the Civil War there were two Cumberland Presbyterian Churches in Butler County, one in Prospect and one in West Liberty. These churches were composed of intelligent and loyal people but never had a large membership. Both of these organizations were

located in well churched communities and as there was no opportunity for growth the membership gradually declined. The church at West Liberty ceased to hold services at all. On June 21, 1887, a paper was read in Presbytery from the Cumberland Presbyterian Church of Prospect "expressing the desire of this church to be received under the care of this Presbytery and to be united with the Presbyterians in and near Prospect." The request set forth in the paper was granted and Revs. Samuel Williams, W. E. Oller and Elder R. I. Boggs were appointed to organize a church in Prospect before the next meeting of Presbytery. This duty was performed July 8, 1887, and the church named Prospect.

Two other Cumberland Churches were within the bounds of Presbytery. The churches of Irwin and Kennerdell in Venango County were transferred to Butler Presbytery as a result of the reunion of 1906, and Revs. Carey Steward, George C. Miller and Elbert Hefner, who served the Crestview Church for a year, were dismissed to this Presbytery.

An effort that failed should be briefly referred to in this connection. After some years of labor, joint committees of the Presbyterian Church in the U. S. A. and the Reformed Church in U. S., presented a plan of union which was adopted by their respective ecclesiastical judicatories, unanimously by the Presbyterian Assembly and almost so by the Reformed Synod, and was transmitted to the Presbyteries and Classes for consideration and action. Two hundred and twenty Presbyteries approved and three voted in the negative but the surprise came when two-thirds of the Classes rejected the proposal. While the basis proposed was considered equitable and just to both churches and the result equally disappointing, friendly relations are continued and years of delay will bring fruits that will honor God and His Church.

Efforts were initiated in 1908 and continued in 1909 to consolidate the Welsh Calvinistic Methodist Church with the Presbyterian Church in the U. S. A. After delays for various reasons and without any diminution of zeal or effort the union was consummated May 22, 1920. This addition of seventy-two ministers, one hundred and thirty-one churches and about fourteen thousand communicants is not to be measured by its size but by its Christian zeal in ministering to the Welsh race scattered throughout Vermont, New York, Pennsylvania, Ohio, Wisconsin, Minnesota, the Dakotas and various parts of Canada.

Closer relations with the United Presbyterian Churches has been cordial and encouraging but necessarily slower than the movements just considered because that church is so loyal to the exclusive use of the Psalms in public worship. Efforts to co-ordinate and federate churches into more efficient pastoral groupings is encouraged by both churches and splendid results are beginning to develop, the first fruits of a better day.

Consolidation Movements

In 1821 there were four Presbyterian denominations working among the settlers, principally Scotch-Irish, west of the Allegheny Mountains. These Reformed, Associate and Associate Reformed Presbyterians wasted no love on each other but were zealous for their distinctive principles. The fourth denomination was the Presbyterian Church which was too liberal in many of its positions.

In religious bodies those nearest in doctrine, practice and life are often the slowest to consolidate. Marvels never cease and the unexpected often happens. The General Assembly adopted this resolution, "Whereas the Associate Reformed Church and the Presbyterian Church in the United States of America are one in their Confession of Faith and Form of Government; and whereas the Assembly knows of no reason why these two ecclesiastical bodies should not become visibly one church, as we trust we are one in Christ Jesus to the glory of God." Then they appointed a strong committee of five to wait on the General Synod then in session in the same city of Philadelphia. Their cordial welcome, resolution and address touched a responsive chord and a similar committee was appointed. This joint committee of conference soon "agreed that a union of the two churches is both desirable and practicable" and proceeded to prepare articles as "the basis of such union." These articles having been unanimously approved by both committees were presented to the General Assembly and the General Synod. These bodies approved the basis of the union and sent them down to the Presbyteries for consideration and action. Doubtless this Presbytery gave its approval though no record is made for many years of the adoption of the overtures sent down by the Assembly. The majority of the Associate Reformed Presbyteries approved the union and the union was publicly proclaimed. The larger part of the Associate Reformed Church was merged with the Presbyterian Church. Two men of influence in church affairs, George Junkin and John M. Mason, came from the Associate Reformed Church.

The spirit manifested by the Assembly in suggesting this union and in preparing the way for it has characterized its century of history.

Three records set forth the views of the Presbytery in regard to the proposed union of the Old and New School Churches. These are too long to be incorporated but the conservatism of the Presbytery and its loyalty to the standards and form of government are clearly shown and definitely stated as follows: "We sincerely and earnestly desire the reunion, etc."; "We desire this reunion to be effected on the doctrinal and ecclesiastical basis of our common standards, sincerely received and adopted." "They were good enough for our fathers, they are good enough for us."

What a contrast between the disunion of 1837 and when on November 12, 1869, in the city of Pittsburgh, the reunion was completed. Bells rang and tears flowed for joy while hearts beat fast, as the moderators, clerks, joint committees and commissioners of the Old School and New School Assemblies marched with linked arms to the Third Church through the crowded streets.

Statistical Material

ORIGINAL PASTORS AND CHURCHES

John McPherrin.....	Butler and Concord
Abraham Boyd.....	Bull Creek and Deer Creek
Robert McGarough.....	Rehoboth and Licking
Cyrus Riggs.....	Scrubgrass and Unity
Reed Bracken.....	Nebo and Middlesex
John Redic.....	Slatelick and Union
John Munson.....	Plain Grove and Center
Alexander Cook received April 3, 1821, and installed June 28, 1821, over Ebenezer and Bear Creek.	

Amity	}Unable to Support a Pastor
Franklin	
Red Bank	
Eight Tracts	
Richland	

CHURCHES ORGANIZED

ALLEGHENY

Franklin	{ Organized.....July 28, 1817	Brady's Bend.....April 8, 1845
	{ Reorganized.....July, 1821	Pleasant Valley....June 25, Oct. 21, 1845
Rockland	.....1822	Zelienople.....November 6, 1846
Richland	.....1823	West Glade Run.....March, 1847
Brookville	.....1824	New Salem.....July 12, 1847
Beechwood.....	December 3, 1832	North Butler.....January 18, 1848
Tarentum	.....1832	Clinton.....June 7, 1852
Freeport.....	July 3, 1833	Centerville (Slippery Rock).....
Pisgah	.....1833	.....April 18, 1854
Upper Bull Creek (Westminster)....		Leesburg.....April 26, 1856
.....June 12, 1835		West Sunbury.....September 4, 1860
Bethesda	.....1836	Summit.....May 2, 1864
Callensburg	.....1838	Natrona .....1864
Rich Hill.....	February 7, 1840	Martinsburg.....November 21, 1870
Mt. Tabor	.....1840	Linnville (Jefferson Center).....
Clintonville.....	February 9, 1841	.....July 8, 1871
Clarion.....	May 15, 1841	Harlansburg.....February 18, 1875
Greenwood.....	June 3, 1841	Allegheny.....May 20, 1875
Buffalo.....	August 3, 1843	Fairview.....August 12, 1875

Karns City.....	November 16, 1876	Prospect.....	July 8, 1887
Petrolia.....	July 10, 1877	Crestview.....	August 20, 1890
Millerstown.....	July 11, 1877	Rehoboth (Millbrook).....	October 7, 1890
Unionville.....	October 30, 1877	Butler Second.....	October 11, 1897
New Hope.....	November 17, 1879	Mars.....	January 10, 1898
North Washington.....	May 8, 1880	East Butler.....	September 27, 1908
North Liberty.....	June 21, 1880		

I. RECEIVED

Amity (Temporarily 1829 and 1830).....	December 3, 1850
Free Presbyterian Church of Buffalo (Worthington)....	October 16, 1866
Pine Grove (Grove City) by Reunion.....	November 12, 1869
Prospect Cumberland Presbyterian Church.....	July 8, 1889
Parker City from Kittanning Presbytery.....	October 25, 1897
Evans City from Allegheny Presbytery.....	June 14, 1898
Plains from Allegheny Presbytery.....	June 14, 1898
Irwin Cumberland Presbyterian Church.....	June 30, 1907
Scrubgrass (a) Presbyterian Church (Kennerdell).....	June 30, 1907
Mars from Allegheny Presbytery.....	April 14, 1908
Lisbon Associated Reformed Presbyterian.....	September 15, 1914

II. TRANSFERRED

Franklin to Erie Presbytery before September 19, 1826.

Licking, New Rehoboth, Bethesda, Leatherwood, East Concord, Greenville, Richland, Rockland, Brookville, Beechwoods, Pisgah, Calensburg, Mt. Tabor, Clarion, Greenwood, Perry and Seneca were ordered to form Clarion Presbytery October 22, 1841, and were organized the second Tuesday of January, 1842.

Slate Lick, Union, Ebenezer (Parker City), Freeport, Brady's Bend, West Glade Run, and Clinton were ordered to form Saltsburg Presbytery, and organized January 6, 1857.

Natrona, Tarentum and Cross Roads were to aid in forming Allegheny Presbytery July 9, 1870, and these churches temporarily, Plains, June 28, 1864, Evans City, Mars, April 11, 1899.

Worthington was sent to Kittanning Presbytery July 9, 1870.

Leesburg, 1873, Rich Hill, 1873, and Harlansburg were sent to Shenango Presbytery, which was organized July 9, 1870.

III. NAMES CHANGED

Eight Tracts to Portersville.....	April 3, 1834
Unity to Harrisville.....	April 5, 1836
Upper Bull Creek to Westminster.....	April 19, 1852
Buffalo at Worthington to Worthington.....	November 13, 1866
Linnville to Jefferson Center.....	April 22, 1873
Pine Grove to Grove City.....	October 28, 1884
Rehoboth to Millbrook.....	April 25, 1893

Centerville to Slippery Rock.....	April 15, 1902
Butler to First Presbyterian Church of Butler.....	April 17, 1906
Scrubgrass (a) to Kennerdell.....	April 22, 1908

IV. CHURCHES THAT WITHDREW

1. Bear Creek. 2. Ebenezer in part and 3. Unity in part during the year 1834 and identified themselves with the Associate Reformed Presbytery that covered this section. The Fairview United Presbyterian Church is the successor of Bear Creek Church. The Parker division ceased to exist many years ago and West Unity United Presbyterian Church resulted from the division in Unity.

V. CHURCHES DISORGANIZED

Ebenezer asked for but not carried out. (See page 332, Vol. D.)
Millerstown (Page 71, Vol. 5.)
Karns City ordered April 28, 1881, effected June 16, 1891.
Fairview ordered April 15, 1919, effected May 9, 1919.

STATED CLERKS

ALLEGHENY

Rev. Reed Bracken.....	April 3, 1821, to April 6, 1831
Rev. John Munson.....	April 6, 1831, to April 4, 1837
Rev. Loyal Young.....	April 4, 1837, to April 5, 1842
Rev. John R. Agnew.....	April 5, 1842, to April 14, 1846
Rev. Leland R. McAboy.....	April 14, 1846, to 1853
Rev. Newton Bracken.....	April 11, 1854, to April 10, 1860
Rev. Jonathan R. Coulter.....	April 10, 1860, to July 9, 1870

BUTLER

Rev. Jonathan R. Coulter.....	July 9, 1870, to April 21, 1896
Rev. Jonathan Coulter, 5 years....	April 21, 1896. Died January 12, 1901
Rev. W. S. McNees, 5 years.....	April 16, 1901
Rev. W. S. McNees, 5 years, re-elected.....	April 17, 1906
W. S. McNees, 5 years, re-elected.....	April 11, 1911
Rev. W. S. McNees, 5 years, re-elected.....	April 10, 1916

PERMANENT CLERKS

Rev. W. S. McNees, 3 years.....	April 21, 1896
Rev. W. S. McNees, 3 years.....	April 18, 1899, resigned April 16, 1901
Rev. W. S. McNees, 3 years	
Rev. Thomas R. Lewis.....	April 16, 1901, for unexpired term
Rev. Thomas R. Lewis, 3 years.....	April 15, 1902
Rev. Thomas R. Lewis, 3 years.....	April, 1905. Resigned June 5, 1906
Rev. Wilson H. Sloan.....	September 18, 1906, for unexpired term.
Rev. Wilson H. Sloan, 3 years.....	April 21, 1908, to May 1, 1910

Rev. F. Benton Shoemaker, 3 years.....	April 11, 1911
Rev. F. Benton Shoemaker, 3 years.....	April 13, 1914
Rev. Melzar D. McClelland.....	April 11, 1916, for unexpired term.
Rev. Melzar D. McClelland, 3 years.....	April 10, 1917
Rev. Melzar D. McClelland, 3 years.....	April 13, 1920

ORDINATIONS

ALLEGHENY PRESBYTERY

John Coulter.....	Sept. 10, 1823	John Cairns.....	January 8, 1851
John Glenn.....	October 20, 1830	Meade Satterfield.....	February 12, 1851
Loyal Young.....	December 4, 1833	John V. Miller.....	November 4, 1851
Samuel Caldwell.....	October 8, 1834	Robert E. Williams.....	June 22, 1852
J. Watson Johnston.....	October 12, 1836	David Hall.....	November 5, 1856
John R. Agnew.....	April 3, 1838	Samuel Williams.....	April 14, 1857
Robert B. Walker.....	April 2, 1839	Jonathan R. Coulter.....	August 25, 1857
John Turbitt.....	June 23, 1840	Wm. W. McKinney.....	October 29, 1861
Thomas W. Kerr.....	January 5, 1841	Samuel Ramsey.....	June 17, 1862
Newton Bracken.....	October 5, 1841	George W. Jackson.....	June 23, 1863
Lewis L. Conrad.....	June 17, 1846	James S. Boyd.....	September 8, 1863
John Moore.....	June 22, 1847	John W. Potter.....	September 8, 1863
Ebenezer Henry.....	November 10, 1847	Josiah McPherrin.....	Nov. 7, 1865
Ephraim Ogden.....	November 14, 1848	Alexander Thompson.....	Nov. 20, 1867
William Kean.....	September 4, 1849	John J. Francis.....	October 22, 1869
David Elliott Campbell.....	June 5, 1850		

BUTLER PRESBYTERY

JULY, 1870-1920

Samuel L. Johnston.....	Nov. 15, 1870	Frank E. Simcox.....	August 29, 1893
Carl Linn.....	April 26, 1871	W. Lincoln McClure.....	Sept. 12, 1893
Beriah C. Montgomery.....	Oct. 22, 1873	S. Arthur Stewart.....	April 25, 1894
Robert McCaslin.....	June 23, 1874	Howard Campbell.....	July 29, 1894
J. Park Barbor.....	October 13, 1874	Robert L. Alter.....	October 2, 1894
James A. Menaul.....	November 16, 1875	Paul J. Slonaker.....	June 25, 1895
I. Davison Decker.....	November 1, 1876	John M. Oliver.....	May 18, 1897
Robert M. Davis.....	May 22, 1877	John A. Rodgers.....	June 7, 1898
Thomas M. Thompson.....	May 15, 1878	Wilbur M. Campbell.....	June 7, 1898
William J. McKee.....	June 26, 1878	Augustus C. Espach.....	April 19, 1899
August Reibert.....	August 9, 1881	Elmer C. Wortman.....	October 30, 1899
John W. Fulton.....	September 13, 1881	James E. Miller.....	June 5, 1900
Rudolph C. Yates.....	June 26, 1883	James H. Lawthier.....	May 16, 1901
William J. Hazlett.....	Sept. 18, 1883	John H. Lawrence.....	July 1, 1901
J. Walker Miller.....	October 28, 1884	Hugh Leith.....	May 27, 1902
John A. Eakin.....	September 6, 1887	James A. Pittenger.....	April 21, 1903
Isaac Conrad Ketler.....	April 25, 1888	W. Lamont McMillan.....	June 13, 1904
Jesse L. Cotton.....	September 3, 1889	Harry E. Kaufman.....	June 14, 1904
Francis A. Kerns.....	October 8, 1889	George P. Stewart.....	December 20, 1904
Lewis E. Keith.....	October 29, 1889	Detmer T. Kuhn.....	June 6, 1905
Frank W. Hays.....	April 23, 1890	Earl C. Cleeland.....	June 6, 1905
John A. Courtney.....	April 23, 1890	John B. Kelso, Ph.D.....	Nov. 26, 1906
Willis S. McNees.....	September 23, 1890	Thos. Hill Montgomery.....	April 14, 1908
W. Kirk Cozad.....	April 26, 1893	Plummer R. Harvey.....	June 10, 1908

Balint D. Moricz.....	June 10, 1908	Frank Eakin.....	April 15, 1913
John W. Witherspoon, Jr.....	June 8, 1909	Edwin Carl Howe.....	April 14, 1914
Herbert W. Stewart.....	June 14, 1910	Thomas H. Gilmore.....	May 30, 1915
Angus J. MacInnis.....	June 14, 1910	William Grey Alter.....	June 8, 1915
William F. Byers.....	December 23, 1910	George H. Cheeseman.....	June 23, 1916
Charles C. Cribbs.....	April 11, 1911	Nathan LeRoy Ramsey.....	April 10, 1917
Henry B. Thompson.....	June 11, 1912	Hodge McIlvaine Eagleson.....	July 8, 1919
Paul A. Eakin.....	April 15, 1913	Ludwig C. Schaumburg.....	April 13, 1920

LICENTIATES

I. ALLEGHENY PRESBYTERY

APRIL 3, 1821-JULY 9, 1870

John Glenn.....	April 7, 1830	Alexander B. Maxwell.....	April 18, 1852
Robert Orr.....	October 13, 1836	J. Fulton Boyd.....	April 12, 1853
Robert B. Walker.....	June 27, 1838	David Hall.....	June 20, 1854
Cyrus C. Riggs.....	April 4, 1839	George W. Mechlin.....	April 9, 1856
Thomas W. Kerr.....	November 5, 1839	Alexander S. Thorn.....	April 9, 1856
Newton Bracken.....	June 24, 1840	James S. Boyd.....	April 14, 1856
John W. Murray.....	October 7, 1840	Samuel Williams.....	June 25, 1856
James Montgomerv.....	April 6, 1841	Jonathan R. Coulter.....	June 25, 1856
James Coulter.....	April 6, 1842	S. P. Kinkaid.....	April 12, 1859
Lewis Conrad.....	April 3, 1845	Samuel A. Hughes.....	April 12, 1860
John Cornyn.....	April 3, 1845	Loyal Y. Graham.....	April 12, 1860
Thomas Sharp Leason.....	June 16, 1846	Calvin W. Mateer.....	April 12, 1860
Lowman B. Hawes.....	June 16, 1846	Matthew L. Anderson.....	April 9, 1862
James Allison.....	October 6, 1847	Josiah McPherrin.....	June 24, 1863
John Brown.....	June 20, 1849	David H. Sloan.....	April 13, 1864
John Cairns.....	June 20, 1849	William O. Campbell.....	April 26, 1865
David E. Campbell.....	June 21, 1849	David H. Tappan.....	April 25, 1866
Samuel Anderson.....	April 8, 1851	John T. Oxtoby.....	April 25, 1866
Gershon Goble.....	April 8, 1851	Thomas J. Milford.....	April 24, 1867
Robert E. Williams.....	June 25, 1851		

LICENTIATES

II. BUTLER PRESBYTERY

JULY 9, 1870-APRIL 13, 1920

J. Harvey Shields.....	June 27, 1871	Frank W. Hays.....	April 24, 1889
A. Fulton Boyd.....	April 22, 1873	John A. Courtney.....	April 24, 1889
Perry S. Allen.....	April 26, 1876	Cyrus G. Allen.....	October 9, 1889
Robert M. Davis.....	April 26, 1876	William G. Reagle.....	April 23, 1890
Alonzo Watts Lawrence.....	April 25, 1877	John G. Black.....	April 23, 1890
Joseph Redic Cheeseman.....	April 25, 1877	Robert L. Williams.....	April 29, 1891
Walter L. Breckenridge.....	April 29, 1885	William E. Allen.....	April 29, 1891
Fulton Boyd Williams.....	April 29, 1885	H. Bradford Hummel.....	Dec. 28, 1891
Clarence Mateer Junkin.....	April 28, 1886	W. Kirk Cozad.....	Dec. 28, 1891
John A. Eakin.....	April 28, 1886	W. Lincoln McClure.....	Dec. 28, 1891
Robert C. VanEman.....	April 27, 1887	Samuel M. Goehring.....	Dec. 28, 1891
Isaac C. Ketler.....	April 27, 1887	Thomas W. Pearson.....	Dec. 28, 1891
Willis S. McNees.....	April 25, 1888	T. Park McKee.....	Dec. 28, 1891

Frank E. Simcox.....	Dec. 28, 1891	Henry M. Campbell.....	April 21, 1903
Howard Campbell.....	April 27, 1893	Harry E. Kaufman.....	June 14, 1904
Melzar D. McClelland.....	April 25, 1894	Harry Andrew Rhodes.....	April 19, 1905
Charles P. Marshall.....	April 25, 1894	John D. McBride.....	April 19, 1905
R. Curtis Stewart.....	April 25, 1894	Walter P. McConkey.....	April 19, 1905
Jonathan C. Kelly.....	April 17, 1895	Detmer T. Kuhn.....	June 6, 1905
Ulysses S. Bartz.....	April 17, 1895	Earl C. Cleeland.....	June 6, 1905
W. A. Brown.....	April 17, 1895	Uriah David Reiter.....	April 16, 1907
David A. Green.....	April 17, 1895	Frank F. Graham.....	April 16, 1907
George J. Timblin.....	April 21, 1896	Balint D. Moricz.....	June 10, 1908
Winfield S. Kreger.....	April 21, 1896	William Harvey Orr.....	Sept. 8, 1908
John A. Rodgers.....	April 21, 1896	Ernest B. Lawrence.....	June 8, 1909
Zera M. Gibson.....	September 15, 1896	Herbert W. Stewart.....	Sept. 14, 1910
Frank A. Cozad.....	April 21, 1897	James M. Thompson.....	Sept. 14, 1910
Wilbur M. Campbell.....	April 21, 1897	Henry B. Thompson.....	April 11, 1911
Herbert O. McDonald.....	April 20, 1898	Paul A. Eakin.....	April 9, 1912
Gill I. Wilson.....	April 20, 1898	Frank Eakin.....	April 9, 1912
James D. Humphrey.....	April 20, 1898	Edwin Carl Howe.....	April 15, 1913
Robert M. Offutt.....	April 20, 1898	Mark Brown Maharg.....	April 15, 1913
Clarence O. Anderson.....	April 20, 1898	John Allison King.....	April 13, 1915
Elmer C. Wortman.....	June 7, 1898	John Greer Bingham.....	April 13, 1915
John H. Lawrence.....	September 18, 1900	John Alfred Doerr.....	April 13, 1915
Albert H. Goettman.....	April 16, 1901	Thomas H. Gilmore.....	May 29, 1915
David P. Williams.....	April 16, 1901	David Ryan Thompson.....	Sept. 27, 1915
Thomas E. Thompson.....	April 16, 1902	Nathan LeRoy Ramsey.....	April 11, 1916
William E. Marshall.....	April 16, 1902	Archie R. Bartholomew.....	April 11, 1916
William F. Fleming.....	April 16, 1902	D. Lester Say.....	April 11, 1916
Morton M. Rodgers.....	April 16, 1902	Edward George Seel.....	April 10, 1917
John Rayen Welch.....	June 10, 1902	Harry A. Gearheart.....	April 10, 1917
Edwin Walter Byers.....	April 21, 1903	Ludwig C. Schaumberg.....	Sept. 9, 1919
George P. Stewart.....	April 21, 1903	Walter L. Moser.....	April 13, 1920

New Blood

Throughout the Presbytery has been almost wholly rural, conservative and orthodox. It has not been exclusive but has always held an open door and a glad hand unto the candidate or minister of other christian bodies who came voluntarily seeking its membership or work within its bounds. The roll contains three hundred and sixty-four names and is a composite worthy of particular study. Many came from other Presbyteries, east, west and north, not many from the south, and contributed their cheer and labor upon the stubborn glebe of human lives edifying their parishioners in piety, grace and righteousness. In sharp, yet rare contrast an occasional militant spirit brushed the cat the wrong way, creating such antagonism and opposition that required the combined wisdom, ingenuity and piety of the Presbytery to bring order out of chaos. In addition to the Presbyterian ministers, licentiates and candidates regularly transferred, the following ministers have been received and classified:

<i>Name</i>	<i>Ordaining Body</i>	<i>How Received</i>
Nelson K. Crowe.....	Reformed Presbyterian Ch.....	Steubenville Pres.
William D. Patton.....	Reformed Presbyterian Ch.....	Philadelphia R. P.
William M. Hayes.....	Cumberland Presbyterian Ch.....	Union C. P. Pres.
Ulysses L. Montgomery..	Cumberland Presbyterian Ch.....	Redstone Pres.
George C. Miller.....	Cumberland Presbyterian Ch.....	Union C. P. & Pres.
Elbert Hefner	Cumberland Presbyterian Ch.....	Union C. P. & Pres.
James Briceland	United Presbyterian Ch.....	Butler U. P. Pres.
William C. Work.....	United Presbyterian Ch.....	Conemaugh U. P. Pres.
William T. Dickson.....	New School Presbyterian Ch.....	Union of N. S. & O. S.
Balint D. Moricz.....	Hungarian Reformed Pres. Ch....	
Henry E. Snyder.....	Reformed Church	
A. Thompson Wolff.....	Wesleyan Methodist Ch.....	Allegheny Conference
Francis A. Gaupp.....	Methodist Episcopal Ch.....	Erie Conference
Benjamin H. Fish.....	Baptist Church	
Carey Steward	Baptist Church	Union of C. P. & Pres.
John H. Moore.....	Baptist Church	Erie Presbytery
I. Sturges Shultz.....	United Evangelical Church.....	Central Penna. Conf.

Comparative Table

	1821-1870	1871-1920	1921	Total
Examination	6,762	15,192	602	22,556
Certificate	3,364	9,902	398	13,655
Suspended (1902)		3,217	318	3,535
Restored (1907)		334	32	356
Confession	1,471	3,665	128	5,264
Infants	10,316	8,640	195	19,151
Home Missions (1839).....	\$ 9,970.00	\$ 188,233.00	\$19,389.00	\$ 217,592.00
Foreign Missions (1839).....	19,974.00	214,195.00	26,671.00	260,840.00
Education	14,015.00	23,069.00	6,332.00	43,416.00
Publication & S.S. Work (1839)	2,922.00	34,513.00	2,345.00	39,780.00
Church Erection (1855).....	2,941.00	18,577.00	3,760.00	25,278.00
Relief Fund (1861).....	1,570.00	24,915.00	3,936.00	30,421.00
Freedmen (1869)	808.00	72,348.00	5,364.00	78,520.00
Colleges (1884)		30,476.00		30,476.00
Temperance (1907)		13,722.00	1,291.00	15,013.00
General Assembly Fund.....		25,063.71	1,304.80	
Congregational (1851)	207,703.00	1,838,300.00	97,428.00	2,143,431.00
Miscellaneous	13,903.00	152,432.00	19,441.00	185,777.00
Western Theological Seminary (1823-1851).....				\$2,950.00

The total of benevolences or funds for others is \$927,113.00 and \$2,143,431.00 were used on the field. Stupendous as these figures are, they represent only part of the work actually done, the least permanent and enduring. What comforts these millions would have brought to the givers or what improvements and taxes they would have paid says some Judas! Souls were wakened and told to flee from the wrath to come as truly as were Lot's family. Some were born, lived and died in the congregation in which they found Christ. The years of service,

faith and love in the sanctuary and in daily living have proved the transforming power of the principles of Jesus when earnestly received and honestly practiced. Such are called to be saints and it is a great privilege to watch them come to maturity as "shocks of corn fully ripe." Happy is the community that takes time and pains to grow God's elect. In these days of rush and roar there is little time for study and reading religious works and no time for meditation, and what is more ominous, neither a desire nor a disposition to do so. Shall we be able to grow men of the caliber of Washington, Garfield, Roosevelt, Dodge, Thaw and other distinguished laymen or the unnamed brilliant women who have devoted themselves wholly to Christ and His service in the world. It is not business or the poor pay that produces a dearth of students for the ministry, but the decay of genuine piety in the home and love for the Kingdom which Jesus came to found. Immortal souls thus won and trained for God is the noblest achievement of the century.

Closing Paragraphs

What has been wrought throughout this first century? Much in every direction. Material improvement has been rapid and continuous. Such changes are not even mentioned in the records of Presbytery but they must always be assumed as the real background of all true intellectual, moral and spiritual progress within the century. Some illustrations of the breadth and extent of this material progress will be suggestive. From log cabins with no comforts and often lacking necessities, to beautifully arranged homes with every convenience; from the huge fire place with its crane, Dutch oven and heavy iron kettles to gas ranges with all modern attachments, electric washers, irons and mangles; from the tallow dip and Dutch lamp that burned lard to kerosene oil to gas and electric lights; from the flint and steel to the non-poisonous match; from the products of the spinning wheel and hand loom and the walnut, indigo and copper as dye stuffs to the finest and smoothest fabrics of any and every hue; from the goose quill to the fountain pen, typewriter and linotypes, from wooden and pewter dishes to the finest Sevres patterns in China, or cut glass; from the sickle and flail to the binder and thresher driven by the traction engine; from the plough whose mould board was shod with a strip of iron to the tractor that ploughs, drags and drills at the same time; from the ox and the horse to the steam and electric railways, automobiles and auto trucks; from mails to free delivery and parcel post; from tuning forks to victrola, piano players and pipe organs; from needles to motor driven sewing machines of the latest pattern; from nails manufactured by hand to the fullest hardware equipment; from private subscription school to a public school

system including kindergarten, graded, high, normal and university divisions, seems like a very far cry, almost miraculous. Yet these advances selected at random, are only the more familiar and outstanding ones which have been working together for the social uplift of this particular region. These achievements were not gained at a single bound, but slowly, round by round, toiled upward to the light. Still such pre-eminent attainments have not satisfied human craving and capacity, only intensified and deepened it. To live in such an era of activity and to share in the progress and its sequences has been a very distinguished honor, but have not many Christians grown ungrateful and altogether selfish instead of rejoicing before God and rendering thanks for such unusual privileges and opportunities.

In spiritual activities the advance has been no less remarkable than the material progress though not so varied or rapid. In 1820 religion was more than doctrinal beliefs and convictions, more than credal statements sincerely assumed, it was a life and the most important business of life. Then the Church was the social and community center, the meeting place of kinsfolk and the distributing point for social, religious and political happenings. The church was foremost in the thoughts of the household and dominated the ideals and life of the community. It was reserved exclusively as the place of public worship and was in effect a close religious corporation. Its services were simple in order, very deliberate and usually austere. The churches in our bounds have been especially conservative, clinging to the old ways, the ways of their fathers. Every improvement in method or new forms of worship have been resisted but in due time the spirit of progress has prevailed. Customs that are ingrained in human nature or associated with human institutions acquire a sacredness that yields slowly to all the demands made by progress. Some of the customs were gradually superseded by other methods, corresponding to the advances made in social and financial affairs. Marriage banns were the first to disappear. About the middle of the last century the tokens ceased to be used and a little later the tables and their fencing were discontinued. This innovation seemed sacrilegious to many sensitive consciences and they deplored this loss deeply for they felt that worldly fashions were invading the most solemn services of the sanctuary. The changes from the fermented wine in the cup to the pure juice of the grape was due primarily to the zeal and efforts of Rev. John Coulter. The early pew system was very slow to give way and was not abolished in the First Church of Butler until 1907. The introduction of the organ and other musical instruments have been attended with agitation and often much opposition. The use of the individual cup, so sanitary as to seem a necessity, has been gradually accepted by the present active ministry.

History of the Churches

PLAIN GROVE

The Presbytery of Redstone was erected in 1781 and was the first Presbytery west of the Allegheny Mountains. On April 19, 1793, this Presbytery agreed to a request of the Synod of Virginia "to detach its ministers and churches west of the Monongahela River and to create "a separate Presbytery to be known by the name of the Presbytery of Ohio." This request was granted in the autumn of the same year.

In the same year Mr. William Elliott made the first permanent settlement about two miles from the present church of Plain Grove. Others settled near him and the group became known as Elliott's Set-



tlement. Events so far apart and so dissimilar as a meeting of Presbytery and the building of a cabin by a pioneer settler may, in the providence of God be linked together. The young Presbytery of Ohio promptly claimed jurisdiction over that part of the mother Presbytery lying west of a line drawn from Pittsburgh to the old French Fort, Presque Isle, on Lake Erie. This line corresponded to the Indian Trail from Shannopin's town located in what later became the old Fourth Ward of Pittsburgh, to the present site of Erie.

The first church preempting this claim north of Pittsburgh was that of Plain Grove. When the first services were conducted in that region and by whom or the date of the organization of this congregation is now unknown. Abraham built an altar at each permanent encampment in the land God showed him. Not less essential to these God fearing Scotch and Scotch-Irish families was a central place for worship. A few of these pioneer settlers may be properly recorded for

their descendants still dwell in the surrounding region, such as the Elliots, Armstrongs, Crosses, McNeeses, McConnells, Jacks, Kellys, Clarks, Humphreys, Douglasses, Martins, Moores and many others. Such sturdy pioneers regarded the church as necessary and encouraged no doubt by the visits of occasional ministers they selected a central location, erected a tent or platform for the minister's use and organized the congregation. For many years the early records of the original Presbyteries do not mention the organization of churches. Congregations were recognized and enrolled by Presbytery as they requested supplies or presented a call. Such seems to have been the course pursued at Plain Grove.

The first definite reference to religious services at Elliott's Settlement is in the Diary of Rev. Elisha Macurdy. Joseph Stockton and Elisha Macurdy were licensed by the Presbytery of Ohio June 16, 1799, and following the custom of that day these zealous young men set out on a missionary tour to Lake Erie. Among the places they stopped and preached Elliott's Settlement is named. Upon their return trip in September they organized the churches of Upper Sandy and Fairfield in Mercer County. It is probable that they revisited Elliott's Settlement and encouraged the people to organize a congregation. That this counsel was promptly followed is clear, for on April 16, 1800, the Presbytery of Ohio appointed Rev. James Snodgrass to preach at "Plain Grove," which was the name adopted at the organization and descriptive of the stretch of level land, the path of an ancient iceberg. A tradition says that the original members were about fifteen and that William McNees and Joseph Campbell were elected to the office of Ruling Elder.

The enterprise of the congregation is further shown in the erection of a house of worship in 1799. This building of round logs is thought to have been twenty by twenty-four feet with windows of greased paper and a large fireplace in one end. This building was reared perhaps in a day by skillful and willing hands. It had no debts except the gratitude of the builders. It was dedicated to the Glory of God by the worship conducted within its walls or about its door.

Mr. William Wood, who had pursued his theological studies under Rev. John McMillan and was a licentiate of the Presbytery of Ohio became the first pastor of the united congregations of Plain Grove and Center. He was ordained and installed at Plain Grove November 3, 1802, by the Presbytery of Erie, which had been erected October 2, 1801, by the Synod of Virginia "at the unanimous request of the members present from the Presbyteries of Redstone and Ohio." The territory of the new Presbytery included "all the congregations north and northwest of the Ohio and Allegheny Rivers unto the place where the Ohio River crosses the western boundary of Pennsylvania." Rev.

Robert Lee preached the sermon on this occasion on Mark 16:15, 16 and Rev. John McMillan being present presided by invitation and delivered the charge to Mr. Wood as Paul did to Timothy and to the congregation.

The combined membership of the two congregations in 1804 was thirty-two. One hundred twenty families were reported the same year in the scattered settlements in an area not less than twenty miles square. With due allowance for families of Reformed Presbyterian and Associate Presbyterian persuasion it required missionary zeal and courage to minister to this scattered flock. For almost six years Rev. Wood labored in this large field and when he was released from Center August 24, 1808, the congregation consented most reluctantly. Eight years longer Rev. Wood served Plain Grove Church. Watts' Psalms and Hymns were adopted in 1805 and this action caused the withdrawal of several families devoted to the exclusive use of Psalms in the public worship and led to the organization of the Associate Reformed Church in 1808, now known as Wolf Creek United Presbyterian Church which became the mother of four congregations.

Plain Grove was again united with Center from the installation of Rev. John Munson until February 7, 1838, when he was released from Plain Grove and gave all his time to Center. Both congregations prospered under the searching preaching of "the marrow of divinity" by Rev. Munson until the joint membership numbered two hundred ninety-four when Rev. Munson withdrew to Center in 1838.

The severe form of Calvinism preached by Rev. Munson and his strong opposition to emotionalism and many of the measures employed in revival meetings alienated a number of families who attended at Plain Grove and who later affiliated themselves with the early efforts of the Methodists and Cumberland Presbyterians. Religious and doctrinal discussions followed until the controversy culminated in the celebrated debate at Plain Grove May 8, 1834, between Rev. Munson and Rev. Brunson, Presiding Elder of the Meadville District. About two thousand people assembled to hear the three hour addresses of each disputant. The subject discussed was "Is the doctrine of Predestination, Election and Reprobation as held in the Confession of Faith in the Presbyterian Church in the United States Scriptural or not?" Closest attention was given to each champion and intense feeling pervaded the crowd. The controversy ended in a drawn battle. The followers of each disputant were confirmed in their own views and the practical results were of doubtful value, but the arguments of those virile debaters were rehearsed in many homes for years.

When Robert B. Walker was ordained and installed pastor April 3, 1839, Plain Grove had two hundred twelve members. It was a pacific ministry of thirty-three years in spite of the many instances of "com-

mon fame" which the session was then required to investigate. The people were richly fed and the brick church seating six hundred was for many years overcrowded in summer, for worshipers gathered from below Jacksonville to beyond North Liberty and from Harlansburg to beyond Centerville (Slippery Rock). Five hundred forty members were added in this pastorate. Three hundred seventy-seven came by confession and one hundred sixty-six by certificate. It was during the winter of 1867-68 that the seed so faithfully sown and tended bore fruit. Eighty-four were hopefully converted and six others came by certificate into the church fellowship, causing great rejoicing.

A number of events, some of them of special interest to the Plain Grove congregation, while others were shared with other churches, occurring in this long pastorate are worthy of record. Early in 1840 Plain Grove was called upon to yield some of her large territory and about twelve members in the formation of Rich Hill Church on her northwest border. When the Centerville Church was organized April 24, 1854, on her eastern border, two Elders, Nathaniel Cooper and William B. Cooper, with twenty-three other members were dismissed to form that organization. Two years later, April 26, 1856, Leesburg was constituted to the northeast of Rich Hill and for the third time Plain Grove yielded territory and twelve members. Twice more has this church sacrificed both territory and membership, viz., Harlansburg took twelve members on February 18, 1875, and North Liberty twenty-six, June 21, 1880. The birth of each of these daughters removed not only members but their families besides greatly limiting her original bounds, but while each loss was keenly felt the mother's benediction rested upon each daughter.

On the Monday of the February Communion in 1847, the Pastor requested the women to remain for a short time after the service and Rev. Walker and Rev. Henry Webber, who was assisting, made brief but earnest personal addresses urging the women to voluntarily form a Woman's Missionary Society with the object of making personal contributions to the cause of missions. This was something quite advanced while as yet woman's voice had not been heard in public prayer, yet in fear and trembling a few women enrolled and placed sums opposite their names. On June 30 of that year an organization was completed that has kept the cause of missions to the front in the church's life and work. This society is believed to be the oldest in Butler Presbytery and is preparing to celebrate the Seventy-fifth Anniversary June 18 and 19 with the Presbyterial Society as guests.

The attitude of political parties to slavery was sharply discussed and the evasive action of the Old School Assembly in 1845 alienated Elder James Glenn from the church. He ceased to act as an Elder and to attend the services and in 1850 renounced all connection with the

Presbyterian Church and became a member of the Free Presbyterian Church of Harrisville.

About 1850 the use of "Tokens; and the debarring from the Sacrament of the Lord's Supper all but members of the Presbyterian Church ceased. The second sermon was abandoned near the close of the Civil War and the Session agreed to discontinue the use of "tables in the administration of the Sacrament of the Lord's Supper" on June 29, 1866. The "pew rent" or "tax" was abolished January 10, 1872.

Other things Plain Grove shared with other congregations in the Presbytery. The Dry Summer of 1854 was long remembered. For weeks the wind blew from the northwest, driving dust clouds from the dry fields; all vegetation was stunted and shriveled; the sky was murky and lowering until the people fully realized that they were as dependant on God's providence for daily food as Israel for manna. Finally the heavens opened and copious showers fell and the earth brought forth her belated increase.

In 1857 the great financial panic swept over Europe and the United States. Many strong business houses, banks and individuals failed, bringing great depression, hardship and sorrow in its wake. On Sabbath morning, June 5, 1859, came "the Great Frost." There was the brightest prospect of abundant crops but they were smitten by the hard frost in a night. A gloomy and despondent people gathered at Plain Grove for worship that Sabbath. They seemed to be facing starvation. Another severe frost followed on Friday night, June the 11th, completing the destruction. While the people were greatly alarmed God was on His throne and had not abandoned His people. Buckwheat and potato crops were unusually good and none suffered for the necessities of life, but many learned to walk more humbly before God.

But the greatest of these calamities remains to be recorded. God was holding a controversy with our nation. Human servitude must cease and the nation was plunged into the greatest fratricidal war of history. The quiet of the church life ceased for the cry of war had sounded and one hundred and thirty sons of church families enlisted and were in the midst of the struggle to preserve a nation of free men on earth. More than twenty of the soldiers who were church members never returned. Two died in southern prisons, others were slain in battle or were simply marked "missing" after a battle and never heard of afterwards, besides many seriously wounded. Such sacrifices of patriotic citizens are held in high esteem by a united and happy nation.

The history of the past half century is fresh in the minds of many. Able and consecrated shepherds have fed and cared for the flock. The old loyalty to the Scriptures and fidelity to the church home have been perpetuated in the new age. The membership reached its maximum of two hundred eighty under Rev. Robert McCaslin in 1877, when fifty-

five members were received on examination, but the communicants have ranged from two hundred twenty-five to two hundred fifty for many years. The missionary interest and spirit have shown a marked increase. A splendid and commodious house of worship, dedicated June 3, 1896, was erected by funds left to the church by Mr. Michael Jordan in 1888. The congregation celebrated its centennial with appropriate services in September, 1899, and published an excellent historical sketch of the church. Plain Grove is one of the best equipped, most active and vigorous rural congregations in Western Pennsylvania, and it is hoped that this church may maintain this distinction for many years for the Glory of God.

MINISTERS

Rev. William Wood, 1802-1816; Rev. John Munson, 1818-1838; Rev. Robert B. Walker, 1839-1872; Rev. Robert McCaslin, 1874-1882; Rev. Alvin M. Reed, 1883-1893; Rev. S. Arthur Stewart, 1894-1903; Rev. James D. Humphrey, 1904-1907; Rev. F. Benton Shoemaker, 1907-1916; Rev. William S. Bingham, 1917-1918; Rev. Clarence O. Anderson, 1918-.

ELDERS

William McNees, Joseph Campbell, Benjamin Jack, Hugh Henderson, James McCune, William Holliday, William Dennison, Charles Gilkey, Jacob Emery, Robert Stevenson, Sr., Isaac Davison, James Glenn, John McNees, John Breckenridge, Alexander McBride, Stephen Clark, Nicholas Book, Nathaniel Cooper, David McCune, Thomas Plummer, William B. Cooper, John C. McNees, Andrew Breckenridge, Robert Stevenson, Jr., Andrew D. Jamison, A. Stewart Barber, William J. Offut, John Pisor, Sr., Uriah Ramsey, Robert N. McCune, John Pollock, W. A. Hanna, Samuel B. George, Robert A. McKinney, Albert G. Courtney, D. Brainard McCune, Sylvester C. Rodgers, John A. Pisor, Dawson W. Dight, Newton Nelson, Nathan A. Offutt, J. Bowman Pisor, Albert A. Reichart, Joseph C. Winder, Clarence F. Gardner and Charles L. Brenneman.

AMITY

The authentic history of Amity congregation begins with the nineteenth century and was probably a preaching point prior to 1800. Its original location was about three miles east of the present site and was regarded as in the bounds of the Presbytery of Ohio which was created in 1793 by the Synod of Virginia. Mr. Robert Lee was licensed by the Presbytery of Ohio October 22, 1800, and soon afterward made a tour of the vacant preaching points on the northern frontier of that Presbytery. It is evident that his ability in rightly dividing the truth was acceptable because he received and accepted the calls of Amity and Big Spring.



He was ordained and installed pastor of these congregations June 26, 1801, about four months before the Presbytery of Erie was erected and of which he was one of its original members. The parish was very large. The discouragements incident to frontier settlements were many and the material support was very meager, yet he endured hardness as a good soldier of the cross until failing

health led him to ask Presbytery to release him, which was granted July 14, 1807. He lived several years within the bounds of his former charge and frequently supplied the congregations.

Rev. John Boyd, who was appointed by the General Assembly of 1809 "a missionary for two months on the headwaters of Allegheny River and the border of Lake Erie," supplied Amity and West Unity for a year after this appointment had been fulfilled. From October 4, 1810, when Rev. Boyd was dismissed from the Presbytery, to December 28, 1825, when Rev. Ira Condit became pastor, Amity is reported vacant. Rev. Condit is thought to have supplied some in 1814, 15 and 16, but not statedly. No record of supplies, and there must have been great perseverance on behalf of the saints without pastoral supervision is made for fifteen years. "I know thy faith and thy work" could aptly describe this period of the church's history. Rev. Samuel Tait, of Mercer, was assisting Rev. Condit at a communion service in the open air. When Rev. Tait began "the long prayer" the black clouds, thunder and lightning indicated a heavy storm, but he prayed earnestly that the storm might not disturb their worship of God. The clouds separated and not a drop of rain fell upon the worshipers, and for a long time after the boys who were present at that service used to say that "Mr. Tait could split the clouds."

Rev. Condit was released April 22, 1829.

Mr. Robert Glenn was licensed at Mercer, Pa., February 2, 1831, and at once began to preach for the vacant churches of Amity, Mill Creek and Sandy Lake. On September 12, 1832, he was ordained and installed pastor of Mill Creek and Amity, giving to each church one-third of his services. This relation continued until April 3, 1850, when Rev. Glenn was released from Amity. During this pastorate of almost

eighteen years Amity was temporarily a part of Erie Presbytery and since that time it has been in Allegheny and Butler Presbyteries. The church experienced the "falling exercise" in common with many churches in 1802 and 1803 in Western Pennsylvania. Rev. Tait was preaching at Amity when this strange spiritual phenomenon suddenly manifested itself. "People showed no signs of leaving though the night was cold and it was late." Rev. Tait had to urge them to leave, saying, "we must have mercy on brute creation," meaning the horses shivering in the cold. Even then the people dispersed slowly.

Dr. Eaton says, "This church has had an exciting history. Always in advance on the subject of slavery they hesitated not to enter their protest against the acts of Presbytery and General Assembly, when not sufficiently awake to the subject." So strongly did Elder Davidson feel on this subject that he withdrew from even Amity to cast in his lot with the Free Presbyterian Church at Harrisville.

This church has had a splendid list of capable and devout ministers. The power of the preached word was clearly manifested in the study of Christian character and virtues that have characterized the families of this congregation for years and is still vigorous in their children's children. The church has been specially blessed and frequently by the presence of an evangelistic or spiritual quickening and readiness. Such seasons have called many into the household of faith.

HOUSES OF WORSHIP

"The Groves were God's first temples." In the shade of friendly trees the congregation sat upon logs felled by skilled axemen and drawn into place by oxen, listening to the message of an itinerating minister. Then a simple tent, a rude platform a few feet above the ground with a clapboard attached to the corner posts was the minister's throne. Spartan-like the people defied rain, frost or snow to chill their ardor during two long services. Some even scorned to take a few cakes in a pocket or in a kerchief to appease hunger between the services.

The first house of worship was built in 1800 of round logs about twenty-two feet square, said to have been built by willing and skillful hands in a day. It had a clapboard roof and a puncheon floor. The joist for the ceiling were saplings. Thinner ones laid across these joist were covered by the abundant moss at that place, added to the comfort of the worshippers. There was one door and the openings for windows were covered with oiled paper. Doubtless not a nail was used in the construction of this building for the glory of God.

How long this building was used is not certain, but it was succeeded by a larger and more honorable building on the same ground. The Lord's dwelling place must be in harmony with the worshipper's

prosperity. It was constructed of hewed logs thirty by thirty-five feet with a twelve foot story—a notable achievement for that day. The roof was of lap shingles, the ceiling of poplar and the floor of pine and oak boards. This house had double doors in the end with an aisle running to the high pulpit at the opposite end. A huge fireplace eight feet long in an outside chimney constructed of stone for part of its height and completed with a stick chimney carefully daubed by "cat and clay," furnished heat for the congregation in the long, cold winters. This building was burned April 20, 1840, believed to have been the work of an incendiary, for it was followed by the burning of houses, barns, fences and woods. The miscreant with this mania was never apprehended.

Much discussion arose about the place where a new church should be built and the opinion of the congregation was divided. Some were ready to build on the old site; others favored a site three miles west on the Scrubgrass road and about a mile from the Pittsburgh and Franklin road. Both parties took subscriptions for their favorite locations. Those desiring to remain at the old place took their subscriptions first and secured \$400, and the latter group in a few minutes at the same meeting pledged \$1,000. This frame building forty-five by fifty-five feet and sixteen feet in the clear was erected on the present church site. This house had two doors in the end with aisles leading to a cross aisle before the pulpit. The building committee were John Davidson, Joseph A. Allen, Ezra Gildersleeve, John Moyn and Samuel Livingston. The contractor received \$1,300 for the work and the house of worship was considered the finest in that region in 1840.

This house, too, was burned February 25, 1894, from a defective flue caused by lightning. The present house of worship was dedicated February 3, 1895, at an approximate cost of \$4,000 including labor donated.

PASTORS

Robert Lee, 1801-1807; Ira Condit, 1825-1829; Robert Glenn, 1832-1850; Meade Satterfield, 1851-1855; J. Fulton Boyd, 1856-1866; William D. Patton, 1867-1880; John W. Fulton, 1881-1882; William M. Hays, 1886-1896; James M. Kelly, 1889-1902; Thomas J. Gray, 1903-1906; John A. James, 1907-1914; William G. Alter, 1915-1918; Melzar D. McClelland, 1919-1921; William H. Nicholson, 1922.

FORMER ELDERS

Patrick Davidson, Alexander Crane, Joshua Coleman, Ithiel Dodd, Eliab Axtell, William Davidson, Robert Whann, Patrick Davidson, John M. Claren, John Moyer, Ezra Gildersleeve, Joseph A. Allen, William A. Davidson, Robert Patterson, Samuel Riggs, Robert L.

Williams, Peter Hovis, Robert M. Sterrett, J. Coleman Allen, James Davidson and John D. Williams.

Present Session: David Karns, Clarence G. Coulter, Ulysses G. Sterrett, Floyd A. Eakin, James W. Allen.

CENTER

The Presbytery of Ohio was created by the Synod of Virginia in 1793 and continued to exercise religious jurisdiction west of the eightieth degree of longitude until the erection of the Presbytery of Erie by the same Synod at Winchester, Va., October 2, 1801. When the Presbytery of Ohio met at Mill Creek in Beaver County, less than six months prior to the creation of Erie Presbytery, "a call from the united congregations of Plain Grove and Center for the ministerial



services of Licentiate Robert Lee was presented to Presbytery." At the same meeting a similar call for Mr. Lee's services was laid in from Amity and Big Spring congregations. Both calls were placed in Mr. Lee's hands for consideration and after due deliberation Mr. Lee notified Presbytery of his desire to accept the call of the latter congregations. In this united call is found the first mention of Center congregation. The fact that the congregation joined in the call implies that it had been a fixed preaching point for some time previous and had become sufficiently organized to assume the financial obligation indicated in the call. The young congregations were not disheartened when their call was declined but promptly sought out another candidate. At the second meeting of Erie Presbytery in Union Church in Armstrong County Mr. William Woods, a licentiate of the Presbytery of Ohio, was present, holding in his hands the joint call of Plain Grove and Center congregations, each asking for one-half of his services. The call was

accepted and in a few months Mr. Woods became the first pastor of Center and Plain Grove Churches. Upon this occasion the Moderator pro tem., Rev. Robert Lee, preached the ordination sermon on Mark 16:15,16, and Rev. John McMillan, D. D., his preceptor in Theology, gave the charge to the young pastor and people, doubtless at the earnest solicitation of his student. The number of members at Center at first must have been few indeed for on January 1, 1804, the combined membership of both congregations was only thirty-two. What names were enrolled in either church in the beginning cannot even be conjectured now but the settlement at Plain Grove was much larger than that around Center. Yet Center bravely attempted to provide her part of the pastor's salary. To secure one-half of a very modest salary by the few pioneer families when money was very scarce shows how God's word was loved and trusted and how the people prized the church and God's ministering servant in their midst. At first Rev. Woods lived on a small farm near Mr. Robert Glenn in Center Congregation, but in 1805 he sold his property and bought sixty acres on Wolf Creek, south of Plain Grove. He was not adapted to pioneer life, lacked business qualities and was usually in debt. No doubt the subscribers at Center found it very difficult to raise their pledges, and to be importuned by a pastor in debt caused irritation. By mutual agreement of the pastor and congregation in 1806 Rev. Woods was released from one-third of the services promised to Center. Still the pastor was not comfortable and in 1808 he requested Presbytery to release him wholly from Center. The congregation was cited to show cause why the request should not be granted. The commissioner from the congregation informed the Presbytery that "Center Church was desirous of retaining their pastor." The Presbytery also appointed a committee of three to fix a suitable meeting place for the congregation. But all efforts failed to overcome the difficulties and the pastor was released August 24, 1808. Mr. Woods continued to serve Plain Grove until October, 1816.

The second pastor, Rev. John Munson, was well adapted to such a field of service. Thirty-four years of age was he when he began his first and only pastorate. For twenty years he served Plain Grove, when he resigned and devoted all his time to Center. He continued pastor of Center until June 28, 1859, when he was released after a pastorate of forty-one years. Mr. Munson had been inured to hardship from youth. He came to Center mature in convictions and regarded life as a serious business. His body was of heroic mould and capable of great endurance. He rode miles, winter or summer, to fulfill appointments in distant parts of the Presbytery. He was an adept in theology, an able disputant in the controversies of the day and swerved not from conscience and duty. To many he seemed austere but his Puritanic

piety and deep reverence for God and the Judgment doubtless caused him to appear harsh. In 1862 Center was able to report 314 members, the largest number in its history. This was in the pastorate of the third pastor, Rev. W. W. McKinney.

The later history of Center is well known to the older residents of the community.

The first house of worship reared by Center congregation was located about forty rods west of the Mercer Road and a half mile north of the Presbyterian Church of Grove City. An old lady, still a member of the Grove City Church, remembers going to the spring near the first log church with cousins for water and seeing the fallen and decaying logs at this place. Later a larger log building was erected on the present church grounds. The large brick house of worship was completed in 18- and the third generation is worshiping within the walls made sacred by the faith, love and devotions of fathers and mothers long since in glory.

MINISTERS

Rev. Wm. Wood, 1803-1808; Rev. John Munson, 1818-1859; Rev. W. W. McKinney, 1861-1865; Rev. Samuel A. Hughes, 1865-1870; Rev. David Patton, 1872-1875; Rev. Wm. J. McConkey, 1875-1887; Rev. Samuel A. Hughes, S. S., 1888-1890; Rev. Sherman A. Kirkbride, 1892-1901; Rev. Thomas W. Pearson, 1901-1909; Rev. Ernest J. Wright, 1910-1914; Rev. Silas C. Elder, 1913-.

ELDERS

Wm. Glenn, Andrew Rose, David Courtney, James Brandon, Robert Black, Alexander Black, Daniel Uber, John Breckenridge, Valentine C. Glenn, Adam Black, Hugh Miller, James T. Glenn, James Black, John B. Bell, Wm. W. Breckenridge, Andrew Breckenridge, D. F. Black, Archie M. Glenn, Samuel McCune, J. L. Moore, David W. Smith, T. Frank Glenn and J. Norman Hunter.

Present Session: Wm. C. Black, Wm. S. Black, Archie D. Armstrong, John D. Williams, Wm. W. Hodil, John F. Nelson, George K. Gilson and Albert C. Weber.

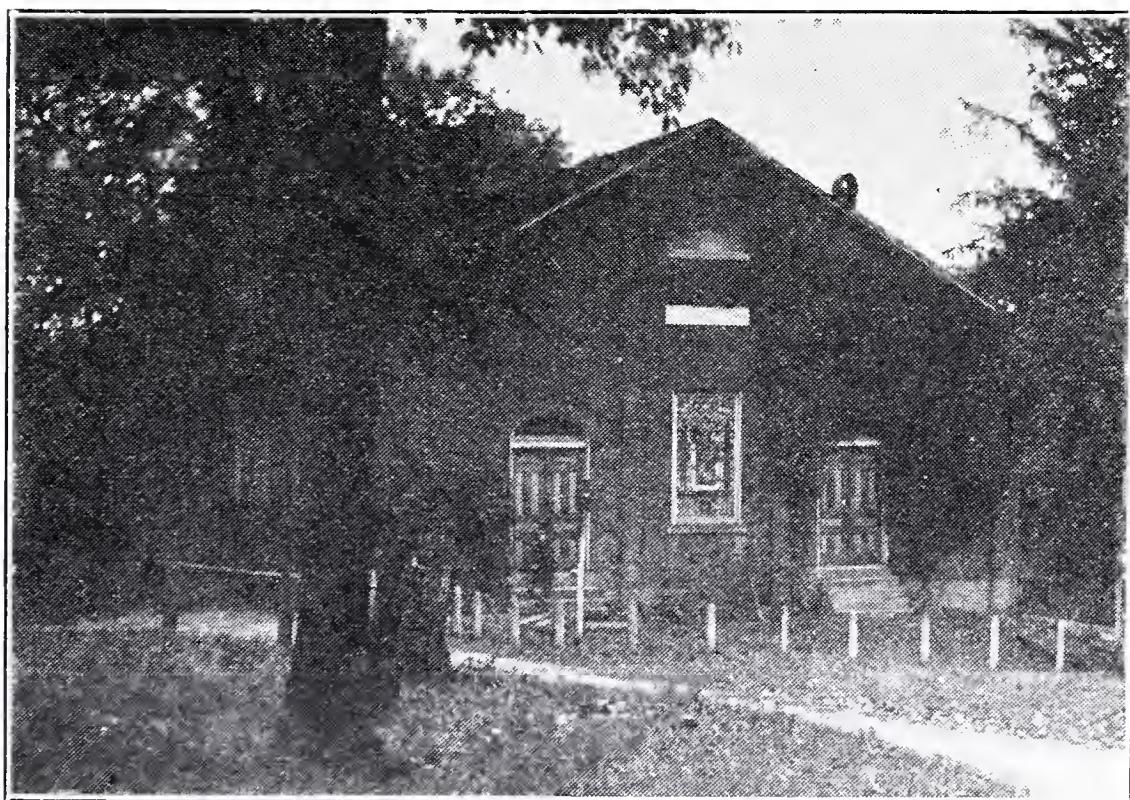
MIDDLESEX

The origin of Middlesex congregation like the other ten pioneer congregations within the present bounds of Butler Presbytery is not known. Its name appears first in the minutes of Redstone Presbytery for April 10, 1799, as vacant and seeking supplies. It was then a well established preaching place though only five years after the earliest settlers came into the region. For years it experienced difficulties and privations common to the early churches yet it persevered in well do-

ing. The household of faith requires correction and discipline as well as families but happy is the church that is most free from internal disturbances and devotes all its energies to convert souls and build them up in the graces of the Holy Spirit. Fortunate has Middlesex been in this respect.

Mr. Abraham Boyd was licensed by the Presbytery of Ohio June 25, 1800, and probably visited Bull Creek and Middlesex congregations later that year for he was received into Redstone Presbytery October 21, 1801, and was dismissed the same day to put himself under the care of the new "Presbytery of Erie when it shall be constituted in the bounds of which he had accepted calls." He was received at the first meeting of the Presbytery of Erie on April 13, 1802, and assignments were made for his ordination at the next meeting of Presbytery at Union in Armstrong County, June 15, 1802. He was ordained at the time appointed. Rev. John McMillan preached the sermon from Mark 16:15, 16 and delivered the charges. Two days later he was installed first pastor of Bull Creek and Middlesex Churches. Rev. Boyd was released from Middlesex June 25, 1817, because of the inability of the congregation to provide the support promised their pastor. In early times dissolutions were frequent for this reason and the necessity was deeply regretted by both the pastor and the people. Occasionally, too, a congregation would indicate to its pastor that he was no longer acceptable by withholding the support pledged. The hint was usually accepted with good grace and in due time the mutual obligations were severed.

Preaching services were held in the open air for nearly two years. A small platform raised a little above the ground with a split log to hold the Bible and Psalm Book constituted the equipment for the minister. The worshipers sat upon logs. When the congregation se-



cured its pastor it built at once a small log structure in keeping with the times. This building was located in the corner of the cemetery nearest the famous spring. This building was replaced in 1817 by a hewn log house of worship of good size. It stood just east of the present building and was regarded as a splendid building at that time. It had glass in its windows, a floor and ceiling and was roofed with joint shingles. The nails used in the roof and other parts of the structure were forged by a local blacksmith. After a quarter of a century of service it was succeeded by the present large brick building, completed in 1842. This house of worship has a descending floor which was an innovation and its large windows had small panes of glass, which later gave place to larger panes of glass. For eighty years this building has not shown a crack in its walls, a memorial to the faithfulness of the workmen. More than two generations have gathered within its walls for worship. Souls have been born anew and worshiped there until the tenement of clay was deposited in the city of the dead hard by its sacred walls. Two pastors, Rev. Thomas W. Kerr and Rev. Ephraim Ogden lie among their faithful parishioners waiting to meet their Lord in the air and to be presented "faultless before the presence of his glory and with exceeding great joy."

Who can measure the influence and power of this church in the past one hundred and twenty years upon civic affairs and moral principles of the community? Rev. Ogden gave his entire ministry of forty years to this congregation. He also was pastor of Westminster for ten years, 1848-1858, at the beginning of his pastorate and was Stated Supply of Summit Church from July, 1870, to the close of 1888. The faithful work of this thoughtful servant of God left an indelible impress upon the life and ideals of the entire region. Two other pastors gave years of service, Rev. Boyd remained fifteen years and Rev. McMillan almost sixteen years. During the pastorate of the latter a beautiful modern manse was built. In 1901 the church was repaired and refurnished, making a very pleasant and desirable place of worship. The cemetery has been graded and put in excellent repair and a considerable endowment fund has been secured to maintain this lovely city of the dead.

MINISTERS

Rev. Abraham Boyd, 1802-1817; Rev. Reed Bracken, 1820-1834; Rev. J. Watson Johnson, 1836-1839; Rev. Thomas W. Kerr, 1841-1847; Rev. Ephraim Ogden, 1848-1888; Rev. Willis S. McNees, 1890-1903; Rev. W. Lamont McMillan, 1904-1920; Rev. H. Russell Crummy, 1920-.

ELDERS

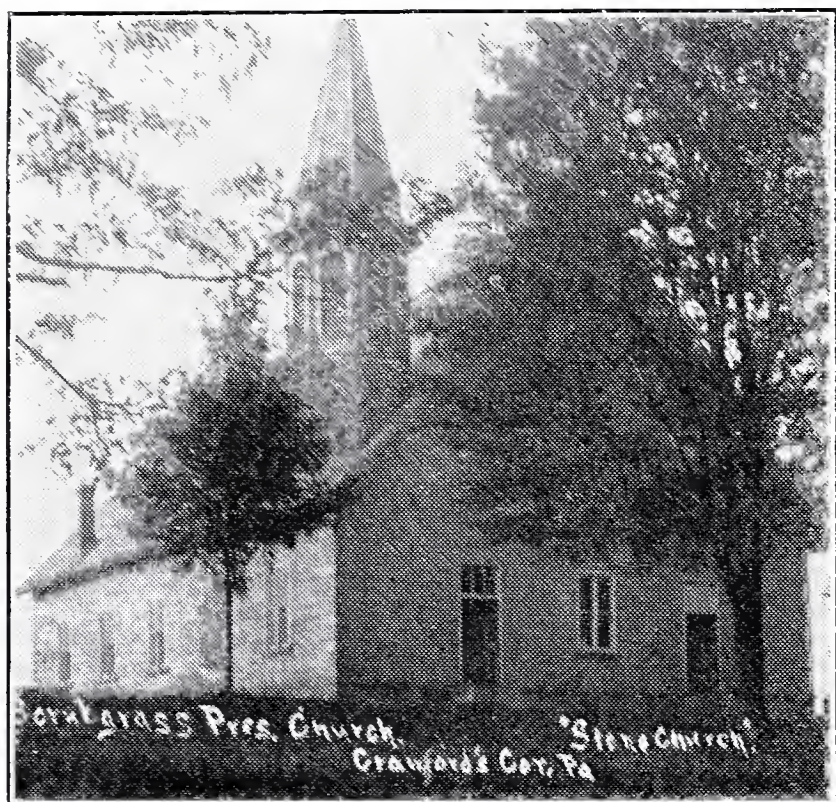
Hugh Gilleland, William Johnson, Robert McCandless, James Critchlow, William Critchlow, William Johnson, Jr., James Plummer,

John Larimore, John Brown, John Gilleland, Johnson White, Thomas Welsh, Samuel White, Francis McElwaine, Robert Patterson, Joel Kirk, William S. Wible, Philip Miller, Robert Stewart, William Brown, Alexander Douthett, Alexander Hunter, Robert A. Patterson, Matthew B. Rowan, H. Campbell Miller, James D. Anderson, James Martin and James M. Rowan.

Present Session: George K. Graham, William C. Anderson, Allen L. Wilson, William Hunter, J. Newton Maharg and J. Renwick Douthett.

SCRUBGRASS

The first settler near the Scrubgrass Church was James Craig. He came from Westmoreland County early in the year 1795 and built his cabin on the farm now owned by Mr. John McCoy, a great grand-



son. More than two years later the earliest official reference to "Scrub-Grass" as a preaching center appears in the minutes of Redstone Presbytery for October 17, 1797. Among the vacancies requesting supplies are Bull Creek, Bear Creek and Scrubgrass. These preaching places are all a few miles west of the Allegheny River and due north of each in the order named.

From this it is clear that the hardy minister shared the hardships and trials of pioneer life. Very early did these missionary servants search out the settlers among the hills and in the lower valleys, led them like a shepherd to some central and convenient place and taught them the principles of righteousness and Christian duty. The congregation chose trustees and a name. Later the desire for "the distinguishing privileges" of the Lord's house, Baptism and Sacrament, the congregation assisted by a minister elected Elders. These were ordained and Presbytery was asked to enroll the new church, but rarely was the change from the congregation to the church recorded in early times. Such doubtless was the course and experience of Scrubgrass.

Mr. William Morehead, a Licentiate and a son-in-law of Dr. John McMillan was appointed by Presbytery, April, 1800, to "supply at Bear Creek the first Sabbath of August, at Scrubgrass the 2nd." That

the ability of this talented young man was quickly recognized is evident for the following minute is recorded in December 23, 1800: "A call from the United Congregations of Scrubgrass and Bear Creek, also a call from the United Congregations of Thorn Ridge and Concord were brought in and read. P.b.y. agreed to put them in his hands who took them into consideration." All these calls were declined, yet the action of Presbytery implies their competence to have a pastor installed. At least Presbytery regarded Scrubgrass and Bear Creek as churches, for they are reported to the first meeting of the Synod of Pittsburgh, September 30, 1802, as able to support a minister. The number of members at first must have been small, probably only parents of young families and these were scattered over a radius of ten miles from the present site. These early fathers and mothers of the church were inured to privations. They loved and prized most to come to this height for worship. Worship with them was religious work. Starting from their cabins early on Sabbath morning they listened eagerly to the explanation of the Psalm selected for the day and two long doctrinal sermons with half an hour between for some food and drink. They made the hills and valleys resound to favorite Psalms of Rouse's Version. The shades of evening would be gathering when some reached their distant homes, but still they were grateful for the privileges of the day.

It is related that when the first Communion Service was held late in the autumn of 1803 and soon after Rev. Robert Johnson became its first pastor that people came from great distances to enjoy this gracious privilege. A deep snow fell on Sabbath night, but the people, undaunted, gathered and sweeping the snow from the logs sat for two hours Spartan-like with feet in the snow listening gladly to God's message.

Scrubgrass was one of the most vigorous and progressive of the pioneer churches. Its members sincerely loved and honored the church and its ordinances. It has been blessed with spiritual confidence of all who loved God deeply. Such leaders awakened the intellectual and spiritual wealth of the congregation and sent it forth to bless and enrich many vocations. The impress of such leadership and years of co-operative fellowship still moulds the ideals, spirit and life of its present membership as if by an unseen hand. The sturdy and stalwart men of faith that composed the Eldership bore a conspicuous part also in directing the household of faith.

Many events, incidents and experiences in the life of this congregation in the past one hundred twenty years are worthy of a separate record by a gifted pen. To name the more prominent of these bring tears of gladness or sorrow. The "falling exercise" in the beginning of Rev. Johnson's pastorate, the farmers evicted by land jobbers from

farms they had cleared and improved, the introduction of stoves in the church, change to Watts' Psalms and Hymns, views on temperance, slavery and revivals, origin of moral, cent and missionary societies, the discontinuance of the bans of matrimony, fast days, Monday service after Communion, the use of tokens and the coming by families to the table and many more recent methods. The drift away from the farms for many years has robbed this church of its most promising and vigorous young people and created difficulties greater than those just enumerated.

For three things Scrubgrass has been especially conspicuous, viz.: First she has been a mother of churches. Out of her original territory four churches have been organized east of the Allegheny River and in the order of organization they are Rockland, Richland, Nickleville and Emlenton besides Clintonville, New Salem, Allegheny and groups of other denominations. Second, the young men of the congregation who became ministers are John Redic, John Coulter, Cyrus Riggs, D. D., Thomas W. Kerr, Thomas S. Leason, D. D., William B. Stewart, D. D., Edward Johnston, James Wright, Alexander Crawford, Samuel M. Anderson, Samuel Williams, Thomas C. Anderson, Matthew L. Anderson and George P. Atwell. Two others, James F. Craig, a grandson of the pioneer settler, died while a student of Western Theological Seminary, and Bernard Leason was accidentally killed just before entering the Seminary. Third, the sustained interest in missions and the number who devoted their lives to mission fields from this congregation are especially noteworthy. Miss Jennie Anderson, who sailed for China in 1878 was the first unmarried woman who engaged in country work in the Presbyterian Mission in Northern China. She married Rev. J. H. Laughlin in 1886 and died in China May 3, 1899. Miss Emma Anderson, a sister of Mrs. Laughlin, spent several years in China, but after the death of her sister she returned to care for an invalid mother. Miss Miriam E. Leason began work in Old Mexico in 1875, but was compelled to return in 1877 only to die the next year of the White Plague. Miss Hannah Riggs, a daughter of the second pastor, began work among the Indians along the Maumee River in 1823, but after eleven years of consecrated toil her health broke under the strain. She returned home and was an invalid for the remainder of her life.

PLACES OF WORSHIP

"The groves were God's first temples." Then a platform a few feet square was raised a few feet above the ground for the minister as in Ezra's day, while the people sat on logs which had been drawn into place by oxen. The first church building was a small structure of round logs, clapboard roof, puncheon floor and pulpit, with a door and oiled paper for windows. It was reared in the northwestern part of

the cemetery after the Communion noted elsewhere. It was doubtless the work of a day by men skilled in the use of the ax and the community rejoiced over its humble house of worship. The awakening of a hundred souls the first winter soon compelled the congregation to take out almost one side of their building and add a shed. This building served for nearly a dozen years as a shelter in stormy weather and in fair weather the congregation usually worshipped in the grove. As nearly as can be learned a frame structure was begun in 1815. It had sawed lumber for siding, floor and pews. It also had a shingle roof, six windows of real glass and a very neat pulpit. This building was without any provision for heating, but fully expressed the desire of the congregation to make the house of the Lord more beautiful than their own dwellings. It was located almost in front of the present building and continued in use for thirty years.

In Rev. John R. Agnew's pastorate the church could not accommodate those who waited upon his winsome ministry. At the June Communion service of 1844 it was decided to hold the service at the tent in the grove owing to the heat and the great crowd present. A thunderstorm drove the people to the church, but all could not find shelter. Many were so disappointed that the solemn service was broken up and could not be completed. Rev. John Coulter who was assisting the pastor took occasion at the Monday service to speak freely as a son of the congregation. His masterly array of the facts caused the hearts of the people to covenant with God and their fellow worshipers to arise and build. A stone building was agreed upon. The work began at once and was prosecuted with such vigor that the foundation for the spacious building was completed that fall. During the winter stone was quarried and hauled to the site. The workmen slackened not until the splendid building, perched upon Nebo's heights, was complete. Then a grateful pastor and people dedicated it to the Glory of God in 1845. Into the very walls of this house of worship were wrought the strength and faith, hopes and love of a people who delighted to honor God but they further hallowed it by reverent worship and praise. For many years the church was well filled Sabbath by Sabbath with thoughtful and reverent believers. Parents and children grew apace in the grace and knowledge of Jesus Christ. Happiness, contentment and peace blessed the firesides among the hills and valleys. But a new era was at hand, an era of manufacture and commerce, that had no respect for home, family or church. From the latter sons and daughters were drawn away as by an invisible magnet. In this movement the home and church suffered together. The home was stripped of its children, except a son or daughter who voluntarily chose to remain with aging parents. And the "Stone Church," once the glory of a large region can accommodate two congregations of the present number. In the sum-

mer the worshipers are sprinkled over the large room and in winter because the church is so difficult to heat services are conducted in a frame building on the church grounds. The auditorium cannot be divided conveniently to meet the needs of the present congregation and the building is in too good a state of repair to be torn down. This church has rendered a splendid service to mankind and may the Lord continue to bless her and give her spiritual strength in the coming years.

PASTORS

Rev. Robert Johnston, 1803-1811; Rev. Cyrus Riggs, 1814-1834; Rev. John R. Agnew, 1838-1845; Rev. Ebenezer Henry, 1847-1856; Rev. Jonathan R. Coulter, 1857-1901; Rev. James H. Lawther, 1901-1906; Rev. Thomas E. Thompson, 1906-1908; Rev. John W. Witherpoon, Jr., 1909-1917; Rev. William C. Work, 1918-1920; Rev. Arnold J. Sauerbrunn, 1920-1922.

ELDERS

John Lowrie, John Crawford, Robert Menach, John Sloan, Thomas McKee, John McQuiston, William Crawford, Esq., Robert Leason, James Crawford, Samuel Riggs, James Leslie, John Anderson, John Moyne, John McKee, Robert P. Anderson, George S. Jamison, Henry Kohlmeyer, David M. Crawford, Thomas C. Morrison, Frank Riddle, James E. Miller, William K. Curtis, James A. Eakin, Thomas A. Crawford and Joseph A. Crawford.

Present Session: J. Sterling Glenn, Ora H. Anderson, Edwin F. Say, John F. Miller, Thomas A. Lovell, Elmer E. Jamison and Ralph McCoy.

CONCORD

The earliest settlers of the region from which Butler County was carved were of Irish and Scotch-Irish ancestry. They were the vanguard of the stream of emigrants from the middle and eastern portions of the state that swept over the Allegheny Mountains and spread over Western Pennsylvania and Eastern Ohio. This movement allured many families from the more settled portions east of Pittsburgh and many pastors bade their staunchest parishioners Godspeed with heart pangs and tearful eyes. It is not surprising then, that pastors asked that they might be granted several weeks leave, as there were no vacations in those days, to visit the brethren at the front. Doubtless Rev. John McPherrin's first visit into what is now Butler County, to preach the Gospel in the isolated settlements in the regions beyond was to learn at first hand how the Christians fared. Such journeys were usually undertaken in the early summer. He left his two churches in Westmoreland County and preached in 1799 under a sturdy oak on the present grounds of Concord Church. "I will go in the strength of the Lord. I will make mention of thy righteousness even thine only."



Psalm 71:16 was the text used and is thought to be the first sermon preached in this vicinity. It seemed that his hearers were so eager, attentive and harmonious that he named this preaching point Concord and that name has never been changed. After Rev. McPherrin returned to his churches doubtless others preached here and kept the interest from waning, for in the first report of Erie Presbytery to the first meeting of the Synod of Pittsburgh on October 30, 1802, Concord is included among "the vacancies not able to support a pastor." On April 20, 1803, Rev. McPherrin was released from Salem Church, having been released from Unity June 28, 1800, and was now free to revisit this part again. He must have preached also at Muddy Creek for these congregations are reported to the Synod of 1803 as "able to support a pastor." It seems that he supplied these congregations, but how fully they became organized is not known. Ministers rather than Presbyteries organized congregations and later churches in missionary regions. Presbyteries enrolled such churches when they sought supplies or presented calls for a pastor. At least "steps were taken for his becoming the pastor of the United Congregations of Concord, Thorn Ridge and Muddy Creek." In 1804 this call or another "was accepted by him, one-third of his ministerial labors being appropriated to each."

From these statements it will be seen that the organization could have been effected in either 1803 or 1804. Dr. J. Redick Coulter, a son of Concord's second pastor, favor 1804 and his statement has been accepted by the congregation. It is satisfactory to know the source of a spring, but it is better to know the product of an unfailing spring. We can forget the facts of the origin of a church if the people have loved the church generation after generation, because they were born anew there and "grew in grace and knowledge of the Lord Jesus Christ."

The first communion was held in 1805 when twenty-six persons

surrounded the Lord's table. Since that time Concord has not ceased to witness for Christ bringing forth fruits meet for repentance. She still keeps her lamp well trimmed and is most loyal to Christ. Until recently it has been one of the strongest and sturdiest of country congregations, a real community center and a vital factor in the lives of multitudes. In Rev. James H. Marshall's pastorate its membership reached two hundred seventy-two which was exceeded in Rev. Houk's service when three hundred three were enrolled. Recent industrial conditions have called from her bounds many enterprising young men and women and the church as well as the homes is deprived of those who are best able to keep home and church most vital in society and government.

This church has had three notable seasons of refreshing. In the winter of 1857-58 sixty persons were added; forty-five at one communion. What a notable sight when a row clear across the church in front of the pulpit stood up to acknowledge the Lord God, consisting of parents and children, old men and grandchildren, young men and maidens. This awakening came in the later part of Rev. John Coulter's pastorate of forty years and was the reaping of years of faithful seed sowing. A second awakening came about the middle of Rev. James H. Marshall's service when sixty-three persons had united with the church by July, 1876. This religious seriousness gripped the community for weeks and was characteristic of this pastorate which received one hundred sixty-seven on confession and sixty-five by letter in twenty-four years. The third revival came in 1895 in the first year of Rev. Robert L. Alter's pastorate when again fifty-eight names were placed on the church roll. In all these quickenings of the Holy Spirit many lives bore continuous evidence of the genuineness of the work of grace. The real strength of this church has been in the healthy and gradual accessions to its membership. These were trained slowly to honor and love and support the church as of first importance to their lives.

Concord has had three church buildings at least. Rev. W. H. Sloan thinks that the first small log building stood across the road from the cemetery. Dr. Eaton in *History of Erie Presbytery* describes this building as having "an earthen floor, split log seats and an old fashioned wood fire place. The second church edifice was also of logs and was thirty feet square. It was afterwards enlarged by the addition of thirty feet to its length. In 1838 the present brick structure was erected." There is not a crack in the walls of this building, which has been standing for eighty-four years. Recently the building has been refurnished and meets the needs of this worthy people.

The ministerial product of this church is the largest in the Presbytery with the exception of Grove City, which is the seat of Grove

City College. Its sons who became ministers are: George W. Mechlin, D. D., Samuel P. Kinkaid, James M. Smith, J. Harper, Thomas Graham, J. Redic Coulter, D. D., Josiah McPherrin, Perry S. Allen, D. D., Charles P. Marshall and Wilbur M. Campbell. Mr. D. M. Rankin was a candidate but did not complete the course of study. Three of the above were sons of pastors of the church.

Concord contributed members to form seven Presbyterian churches on her borders. These daughters and the year of organization were: Pleasant Valley, 1845; New Salem, 1847; North Butler, 1848; West Sunbury, 1860; Fairview, 1875; Karns City, 1876, and North Washington, 1880. In the same bounds other denominations have established fruitful churches, viz., Reformed Presbyterian Church at Hooker, Mt. Varnum and West Sunbury United Presbyterian Churches, North Washington, West Sunbury, Greece City, and Troutman Methodist Episcopal Churches and North Washington, Zion and Springdale Lutheran Churches. What better testimony is needed to prove the the religiousness of the residents of the original parish of the Concord Church.

The congregation joyfully celebrated the centennial of its organization October 11, 1904, and rejoiced that "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in their old age; they shall be fat and flourishing to show that the Lord is upright."

The congregation suffered the irreparable loss of all congregational records October 22, 1922, when the house of its faithful clerk, Milton W. Campbell, was burned.

MINISTERS

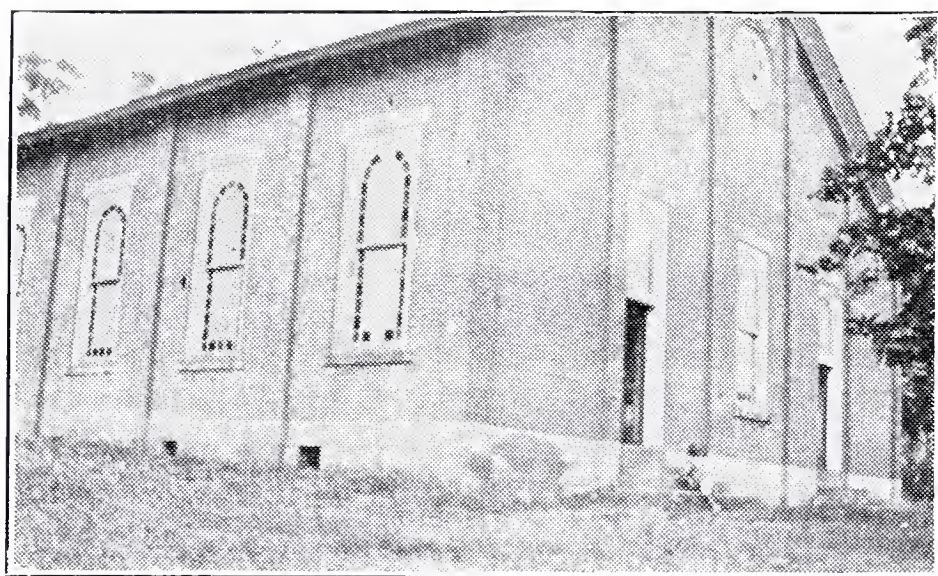
Rev. John McPherrin, 1805-1822; Rev. John Coulter, 1823-1864; Rev. James H. Marshall, 1865-1889; Rev. James H. Wright, 1891-1892; Rev. Robert L. M. Alter, 1894-1903; Rev. Wilson H. Sloan, 1903-1910; Rev. Clarence E. Houk, 1911-1915; Rev. George P. Stewart, 1916-1920; Rev. William W. MacEwan, 1921-1922-.

Jeremiah Sutton, Sen., Hugh Conway, Sen., William Christy, Andrew Christy, John Christy, John Shryock, Robert Hamilton, William McElvaine, Samuel Russell, William Robb, Samuel Glenn, John H. Christy, Richard Allen, David J. Russell, Samuel Russell, Thomas E. Coulter, Peter Kameron, John S. Campbell, Harvey Campbell, Isaac H. Christy, Samuel Russell, Robert N. Emery, J. Howard Coulter and Samuel Y. Coulter.

Present Session: Platt R. Sutton, Milton W. Campbell, William H. Kuhn, Washington Fleming and Jeremiah Sutton.

MUDDY CREEK

The early history of this church is closely related to that of Concord. An early tradition says that the Rev. John McPherrin preached at this point on his first visit in 1799. It is certain that upon his return in the spring or early summer of 1803 he preached regularly near the present site in connection with Concord and Thorn's Ridge, for steps were taken by these congregations to make a joint call for his pastoral services in the autumn of that year. This effort may not have been completed, for in 1804 the call was issued. Erie Presbytery received Rev. McPherrin from the Presbytery of Redstone in April, 1805, and soon after he became the pastor of Concord, Muddy Creek and Harmony Churches in Butler County. In 1808 Rev. McPherrin is reported to Synod as pastor of Concord alone and the name of Muddy Creek is lost from all reports after 1807 until John Coulter became pastor of Butler, Concord and Muddy Creek September 10, 1823. No doubt it



still continued to be a preaching point for some time, but the formation of the Harmony Congregation, five miles to the southeast weakened Muddy Creek and may have been the chief reason for its decline. Later when Butler Congregation was organized the Elders of Muddy Creek joined the Butler Church and Muddy Creek was practically disorganized and without pastoral care. Still there was an increasing population needing gospel privileges. Through the zeal of Licentiate John Coulter the smouldering embers were revived and Muddy Creek became an integral part of his charge.

Rev. Coulter served the church 27 years and Rev. Samuel Williams served Centerville in connection with Muddy Creek from April 14, 1857, to June 27, 1869, but continued to serve Muddy Creek until his death May 11, 1895—a period of more than 38 years. In his long pastorate 410 members were added to the 95 when he came. Two revivals occurred in his pastorate. The first in March, 1858, when 30 persons became members, and in April, 1877, another season of in-

gathering was enjoyed when 65 enlisted under the banner of King Jesus.

One member, Moore McJunkin, became a minister.

The first house was 20 by 25 feet and was covered with clapboards and weighted by poles about the size of modern telephone poles, due to the scarceness of nails. It stood about 60 rods north of the present building. In coming to worship in this building the men carried guns for protection from wandering Indian bands and wild animals.

The second building stood just a few feet north of the present house and was erected in 1824. It was built of hewn logs and was 30 by 60 feet in size with a projection midway. This building had a pulpit, was ceiled with boards and had plastered walls. It was heated by stoves and was accounted one of the best houses of worship in the Presbytery. The present brick building was begun in 1845 but was not finished until 1852. For years the church was crowded with attentive and reverent worshipers. It has been noted for its conservative attitude and was slow to adopt radical changes. It suffered from the ills to which human nature is heir in pioneer days, yet persevering in the right way has witnessed faithfully for Christ. The centennial of the church was celebrated September 18-21, 1904. The church is greatly annoyed during the hours of worship by the great number of autos speeding up to make the hill on the improved road which passes near the church.

Rev. John McPherrin, 1805-1808; Rev. John Coulter, 1823-1850; Rev. Alexander Cunningham, 1852-1856; Rev. Samuel Williams, 1857-1895; Rev. John M. Oliver, 1897-1901; Rev. James A. Pittenger, 1903-1908; Rev. Hugh S. Shaw, 1904-1916; Rev. George H. Cheeseman, 1916-.

ELDERS

David Findley, William McCandless, Samuel Turk, William Gibson, David McJunkin, Robert Stewart, Joseph Timblin, Andrew Turk, Josiah McJunkin, Robert Thompson, John R. McJunkin, William Christie, Nathan F. McCandless, Ephraim Allen, Samuel Findley, James Thompson, Robert McBride, J. Munson McNees, Samuel C. Turk, William M. Webb, J. Cypreon Snyder, Hon. Nelson H. Thompson and Robert C. Thompson.

Present Session: William J. Stoner, S. Ross Miller and Ellis K. Naugle.

MOUNT NEBO

A revival on the Red River in Eastern Kentucky in 1789 was destined to affect this region deeply and later gave rise to the Cumberland Presbyterian Church. This revival was the religious reaction against the lawlessness and infidelity that became so prevalent after the

Revolutionary War. It soon overflowed its local bounds and ceased not to spread until it had reached nearly every part of the country. It passed through the scattered settlements of Western Pennsylvania in the years 1802 and 1803. In the latter year Rev. Robert Johnson, the first pastor of Scrubgrass Church, had an experience of it and left an account of "the falling exercises" that occurred in his church. The territory later embraced in Mount Nebo Congregation shared in this revival and the physical phenomena accompanying it. This instance is narrated by Andrew W. McCullough: "Stephen Crawford was a blacksmith of great physical strength and impulsiveness of mind and entirely out of harmony with the idea that these physical exercises were attributed to any other cause than the powers of darkness. When he reached the place some one told him before he entered the building that a neighbor of his, naming him, had just fallen over and was lying as if dead. He immediately lost his temper and replied, 'I'll soon wake him up when I go in and take hold of him.' He pulled the door open with a jerk and lo he fell prostrate by the side of his unconscious neighbor and there the two strong men lay oblivious of everything about them. That was the conversion experience of Stephen Crawford, and from that time forth his whole manner of life was changed. From a self-reliant and boastful man he became as humble as a little child and was a faithful, devoted Christian from that hour until he closed his earthly career." Who can measure the influence of this revival upon the life, customs and piety of multitudes in this county?

Although people had often gathered at McLure's spring for worship before the revival, it was the latter that created a desire for the stated means of grace. The field was white to the harvest but there was no reaper. Some nameless minister gathered the people into a



congregation for the name of Mount Nebo is found first in the report of Erie Presbytery to the Synod of Pittsburgh, October 4, 1805.

The laborers were few and God seemed to test the faith and try the sincerity of the people and, severe as this test was, they profited by waiting on the Lord. It was in the summer of 1806 that Licentiate Reed Bracken, after traveling a year in Ohio and Virginia preached to vacant congregations, came first to this shepherdless flock. At once the hearts of the people of Plains and Mount Nebo Congregations were knit to the young man and his message as was the heart of Jonathan to the heart of David. A united call was prepared and the hearts of the people were gladdened when Mr. Bracken signified his readiness to accept their call. His promise having been given and though ecclesiastical machinery moved very deliberately, they were content with his presence and services. It was on April 20, 1808, that Mr. Bracken became pastor of Mount Nebo parish with a radius of ten miles, in connection with Plains congregation of like extent. Quite an undertaking for the young minister to bear the word of life to one-third of all the Presbyterians in the county, many of them thoroughly grounded in the doctrines once delivered unto the Saints. Though he was more than six feet in height, of stalwart frame and thirty years of age with mind matured and with settled convictions and life principles, he trusted not in man nor the excellency of speech, but in God and the atoning work of Jesus. He was eager to be used of the Holy Spirit to convert sinners and to edify believers and through a long ministry he was not disappointed.

Mr. Bracken bought a farm and cleared much of it with his own hands, often spending four or five days each week in toil to secure the necessities for his family. All the while his mind was active for he was a clear and accurate thinker and on Saturday he retired to his room for final study and did not like to be disturbed. After more than eleven years of faithful service at Plains he was released October 7, 1819, but in September of the next year he became pastor of Middlesex Church. For twelve years he gave Middlesex one-half of his labors, traveling more than thirty miles in making the trip on alternate Sabbaths. Meanwhile he was ministering to neglected and outlying settlements such as Zelienople and Portersville. He really resigned from Middlesex in order to supply Portersville. In all these changes Mr. Bracken continued to serve Mount Nebo; then the Christian warrior, after thirty-six years of faithful service, gave place to a more vigorous worker. Five years later he fell asleep July 29, 1849, on his own farm and rests among the people he loved so well.

Within the first decade of his ministry Mount Nebo was severely tested on the question of Psalmody. Rouse's version was adopted by the founders of the church and was very precious in the eyes and to the hearts of the older and more conservative members. Many favored

the smoother and more melodious Version of Watts. The addition of Watts' Hymns abounding in gospel truth and spirit which were so effective in evangelistic services appealed almost irresistably to the younger and more progressive members. Especially was this true of those who possessed musical taste and judgment and whose voices had been trained by the singing masters of the time. So acute became the question that families who had worshiped together for years and had eaten as brothers at the Lord's table, separated and walked no more together. The sadness of this division is that it was not a result of difference in doctrine and policy but a single constituent of public worship, the matter of praise and not the manner of it. And the sadder fact remains that this division has continued for more than a century except for intermarriage. Mr. McCullough estimated that one hundred and fifty persons were lost to the congregation by this controversy. When members were few and meant so much to pioneer churches about eighteen members withdrew and assisted in the organization of the White Oak Springs Associated Reformed Presbyterian Church.

Mount Nebo's fidelity to family worship and memorizing the Shorter Catechism was largely due not only to parental interest and fidelity, but also to frequent reminders of this responsibility from the pulpit. In most of the homes the Sabbath Day closed by repeating the Shorter Catechism; some parents becoming so proficient that they could ask the questions without the book. Many times through the week mothers labored with the younger members in memorizing new questions and repeating the ones already learned. Nor was the pastor negligent. In the autumn of each year he passed from neighborhood to neighborhood inspecting the work done in the Catechism. The places and times of such reviews were announced from the pulpit. In much fear and trembling the students entered the lists, for all knew that accurate work must be done. The kindly counsel to those who were not quite perfect and the pastor's joy over those who were successful were long remembered by all who were present. And in the pastoral visitations the Catechism would be recited by pastor, parents and children together, each taking the question in turn. Some blessed with retentive memories mastered the Larger Catechism and all of its details, while many others memorized many of the Psalms and large sections of the New Testament. This congregation became well indoctrinated and could give a reason for the hope that was in them. This church has had a notable body of Elders. They were men of strong natural gifts, rugged personality and resolute convictions. Such men thoroughly imbued with biblical principles, knew what they believed and believed what they knew with the certitude of Moses. Some of these men for acumen, penetration and power of persuasive argument would have graced the judicial bench.

This church celebrated its Centennial on September 20, 1905, and Mr. Andrew McCullough, a grandson of Andrew Spear White, one of the original members of the church, himself a member and an Elder for some years, read an excellent historic and reminiscent paper which was published later. Mount Nebo has performed well its work in the past but its duties to the present generation require equal courage, fidelity and zeal to that which animated the past generation.

The following young men became ministers: Newton Bracken, Loyal Y. Hayes, and Henderson H. Hayes.

BUILDINGS

From the first Mount Nebo was one of the most prosperous sections in the county. The congregation manifested its delight to honor God by rearing a hewn log house of worship in 1802. The floor and pulpit were made of boards, while each family made its own bench. This church was considered the best in the country, but the congregation, in spite of the division, so overcrowded the building that in 1827 bids were received for a stone building forty by sixty feet. This house was completed in 1834 and stood just in front of the log building. It was furnished in harmony with the congregation's prosperity and devotion to God. Either the foundation was not deep and strong enough or the mortar used to bind the walls was too weak for the walls warped, mortar fell out and this splendid building was regarded as unsafe after the use of a quarter of a century. Then the congregation began the erection of the brick house of worship still in use. It is no longer crowded and even the names of many families who worshiped in the log church are not found on the present rolls. Mount Nebo has contributed generously to the formation and upkeep of surrounding churches, but those who remain are still true to the Covenant which the founders made with God in the "Little Clearing" in 1805.

MINISTERS

Rev. Reed Bracken, 1808-1844; Rev. Lemuel F. Leake, 1845-1849; Rev. Alexander Cunningham, 1852-1860; Rev. William P. Harvison, 1863-1867; Rev. Samuel L. Johnston, 1870-1882; Rev. Jonathan W. Miller, 1884-1887; Rev. Watson J. Young, 1890-1893; Rev. Melzar D. McClelland, 1895-1897; Rev. Wilson H. Sloan, 1897-1904; Rev. George P. Stewart, 1904-1907; Rev. Charles S. McKinney, 1911-1917; Rev. George Timblin, S. S., 1918-.

ELDERS

James Plummer, Joseph McPherrin, Isaac Gibson, Robert Hays, John Dick, James Welsh, Thomas Cratty, John Brandon, James Scott, Thomas Bracken, James D. Anderson, James Brandon, Bryson Black, John W. Brandon, Andrew W. McCullough, John Cratty, Dr. W. N. Clark, John Martin, John Weigle, Elliot Robb, Henry C. Welsh, John A. Brandon, Reed Nesbit, Reed B. Gibson, Jacob Shiever, Robert S.

Hays, Archibald G. Stewart, William F. Stewart, William W. Brandon, and Frew H. Stewart.

Present Session: John Welsh, Greer McCandless, Cyrus C. Blaney, and Edwin P. Campbell.

PLAINS

The origin of Plains Church is not clear. At the first meeting of the Presbytery of Erie, April 13, 1802, there is a "supplication" for preaching at Breakneck which some have thought refers to the settlement near the present church. The first official reference is that Mr. Reed Bracken, a licentiate of the Presbytery of Ohio, went "in the year 1806 to Butler County where he received calls to the pastoral charges of Mount Nebo and Plains."

The church fathers worked leisurely and deliberately. They required their licentiates and even those who had completed their theologi-



cal instruction to itinerate among the vacant churches for several months to prove their capacity for ministerial work and their acceptability to these needy congregations. They laid their hands suddenly on no man. It was not until April 20, 1808, that Mr. Bracken was ordained and installed in these congregations. He served at Plains until October 7, 1819, when he was released. No reason is assigned but probably the congregation remained small and was unable to provide the part of the salary promised. This often occurred in early times when the people were satisfied and regretted the move. After Rev. Bracken withdrew the church depended upon supplies. Rev. John Andrews preached frequently during this interval.

In 1828 Rev. John Moore is reported pastor of Pine Creek, Cross Roads, Cranberry Plains and Deer Creek. He was released from Plains April 5, 1831. The congregational supplies became irregular and the church was practically disbanded for it is not named in the reports for several years. Rev. Aaron Williams, a teacher in the School of Manual Labor at Zelienople maintained by Pittsburgh Presbytery,

preached some in the vicinity of Plains. The church was revived under the preaching of Licentiate Leland R. McAboy and united, January 1, 1838, with the Cross Roads church in issuing a call to Mr. McAboy and he became their pastor September 25, 1838. At that time there were thirty-two members, eleven men and twenty-one women: William Graham, Sen., Elizabeth Graham, Hannah Graham, Matthew Graham, Margaret Bowman, Eleanor Wilson, James Garvin, Ann Covert, Margaret Boggs, Jane Boggs, Margaret Dunbar, Susanna Staples, Margaret Richardson, Andrew Boggs, John Covert, Mary Rowan, William Graham, Jr., David Graham, Jane Simpson, Mary Graham, Jane Wallace, Rebecca Cooper, Nancy Garvin, Robert Boggs, Sr., Samuel Boggs, Ann McGrigger, Job Staples, Joseph Richardson, Mary Coats, Mary Ann Boggs, Mary Covert, Rebecca Bolender. The congregation prospered under Rev. McAboy's ministry. The church and pastor were transferred by Synod to the new Presbytery of Allegheny in 1853. Automatically Plains Church returned to Butler Presbytery at the close of Rev. McAboy's pastorate.

June 28, 1864, Plains Church was transferred again to Allegheny Presbytery. This was effected during the brief pastorate of Rev. John W. Patton. The Reunion of 1870 returned Plains Church to Butler Presbytery. The minute of Session for September 5, 1879, reads: "Whereas attendance upon the meetings of Butler Presbytery have been found to be much more inconvenient and expensive than Allegheny; and whereas there is now a good prospect of forming a pastoral connection in Allegheny Presbytery, Therefore, Resolved, That our delegates to Synod be instructed to take whatever steps may be necessary to secure the transfer from the Prsbytery of Butler to the Presbytery of Allegheny." Synod granted the request and transferred the church October, 1879, but it was returned again to Butler Presbytery June 14, 1898.

FORMATION OF OTHER CHURCHES

Plains has contributed many members in the organization of other churches. On February 18, 1883, the Session granted letters to thirty-nine persons and these were organized into the Evans City Presbyterian Church. On August 10, 1890, the following minute is recorded: "A petition which had been handed to J. M. Covert by Rev. R. C. Yates was read asking for certificates of dismissal for the following named persons to organize a church at Callery Junction. 'Resolved that the certificates be granted on condition that the paper containing the individual signatures be presented.'" This paper having been received, Session issued Certificates of Dismission to the following named petitioners: James Staples, Mandana Staples, Maude Staples, William Staples, Joseph West, Maria West, Fleming West, Margaret West, Ida West, Mary West, Andrew West, Annie L. West, Seth P. Staples, Nicol Allan, Nancy Allan, Annas Metz, Mary Metz, Alfred Richard-

son, Elizabeth Richardson, Annie Richardson, Sarah Richardson, Joseph Davis, Jane Davis, John Vandivort and Tillie Goehring.

After this group withdrew the church had one hundred thirty-five members on its roll. Rev. J. E. Hutchison was called March 15, 1894, at \$500 for half time but the call was declined. Dr. William Taylor held a communion service April 28-30, when thirty were received on examination and three by certificate. This large addition greatly encouraged the congregation which called Rev. J. M. Thompson June 11, 1894, and he served the congregation for two years.

A better feeling having developed between the mother church and the daughter at Callery Junction, a desire to be reunited under one pastor prevailed. Rev. Henry E. Snyder was installed May 10, 1897.

A third exodus from the mother church occurred in 1916. This unfortunate division resulted from Rev. Snyder's preaching in the homes of some of his loyal adherents and baptizing some children after Presbytery had terminated the pastorate. Some persons became highly incensed at this action of Presbytery and showed their displeasure by withdrawing without seeking regular dismissal. About thirty persons withdrew and cast their lot with the Hope Evangelical Lutheran Church which was organized in spite of the earnest protest of the Presbytery. Not only was the mother church weakened, but a small congregation of another denomination was established in its bounds with little prospect of growth.

HOUSES OF WORSHIP

The congregation worshiped for some years in a log tent. Between 1820 and 1824 a log building was erected on a plot of ground donated by Benjamin Davis. In 1839 a brick church was built beside the old log church. The brick building was torn down in May, 1878, and the present frame building was dedicated November 3, 1879. Rev. William H. Jeffers, D. D., of the Western Theological Seminary, preached the sermon upon this occasion.

MINISTERS

Rev. Reid Bracken, 1808-1819; Rev. John Moore, 1828-1831; Rev. Leland R. McAboy, 1838-1853; Rev., Newton Bracken, 1859-1860; Rev. John W. Potter, 1863-1866; Rev. Samuel R. Kerr, 1868-1869; Rev. Levi Risher, 1870-1876; Rev. Robert J. Creswell, 1877-1879; Rev. James M. Thompson, 1894-1896; Rev. Henry E. Snyder, 1897-1900; Rev. John Waite, 1902-1907; Rev. Plummer R. Harvey, 1908-1913; Rev. J. Harris Moore, 1914-1915; Rev. Hugh S. Shaw, 1916-1919; Rev. W. Lamont McMillan, 1920-.

ELDERS

James McClelland, John Crawford, William Critchlow, John Emmet, Morris Covert, Benjamin Garvin, William Graham, Sen.,

Andrew Boggs, James W. Garvin, William Vandivort, Thomas W. Boggs, John Graham, Josiah Covert, James Thompson, Robert A. White, James Sutton, John Goehring, J. Milton Covert, O. Palmer Graham, Matthew Graham and Christian Hoehn.

Present Session: Audley M. Covert, William Owens, Edwin Ramsey, William Vandivort, Stewart R. Croft and Louis Goubeaud.

HARRISVILLE

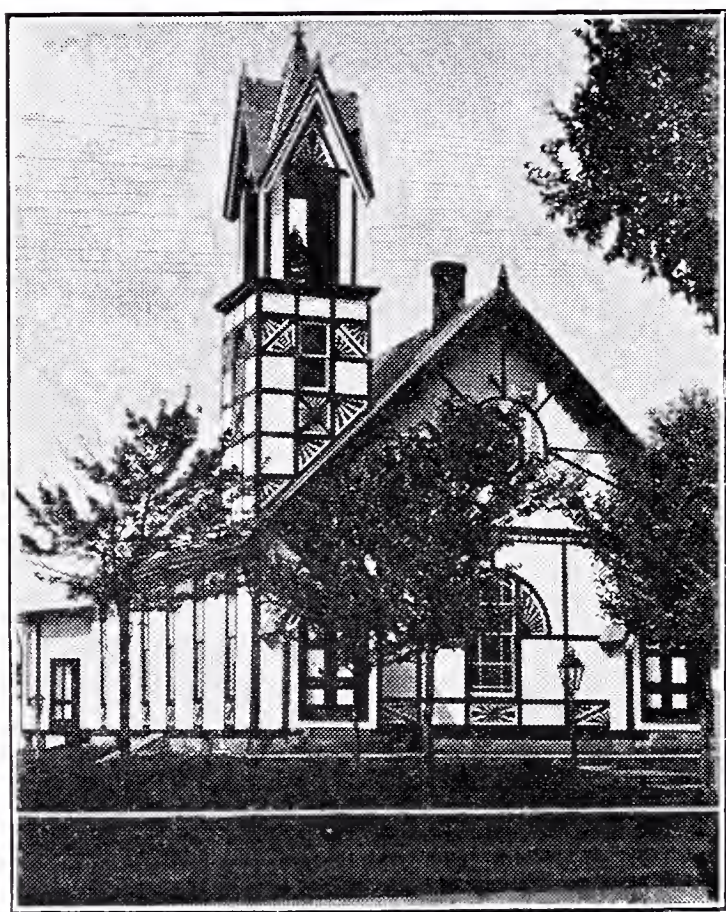
The Harrisville Church bore several names in the old records of Presbytery such as Big Spring, Rocky Spring, Unity and West Unity and its present name. The original place of meeting was at the Big Spring, three miles east of Harrisville and one mile north of West Unity United Presbyterian Church. When the congregation was gathered and by whom is unknown. Mr. Robert Lee was licensed by the Presbytery of Ohio October 22, 1800, and "after traveling through the vacancies as a missionary he accepted calls from the congregations of Amity and Big Spring, to become their pastor and was ordained and installed on the 26th day of June, 1801" by the Presbytery of Redstone.

The field was large and the pastor's support was limited even for pioneer days. The hardships and difficulties were many for besides Amity and Big Spring there was a preaching point in the southern part of the Big Spring congregation at Donaldson's Mill on the Meadville and Kittanning Road. Owing to ill health Rev. Lee was released July 14, 1807, but continued to supply the church frequently for a number of years.

In the summer of 1812 Rev. Samuel Tait was holding a Com-

munion service and as they were sitting at the table the strains of martial music fell upon their ears and thrilled the congregation, for volunteers were marching to the front at Erie.

Before the second pastor, Rev. Cyrus Riggs, came in 1814, Big Spring and the group at Donaldson's Mill combined and adopted the name Unity. The location was moved to that of the present West Unity United Presbyterian Church. During this pastorate Unity was connected with Scrubgrass Church. This church has suffer-



ed from numerous internal troubles. "During his ministry as Scrubgrass and Unity Rev. Riggs passed through the transition from the Psalms of Rouse to Psalms and Hymns of Watts. He was anxious for a wider range of subjects than was found in the former and for the rich, evangelistic strains found in the latter." At Unity a compromise was effected by agreeing that the first Psalm of the Sabbath service should be from Rouse and the rest from Watts. "The first Sabbath the new arrangement was to begin Rev. Riggs either inadvertently or to express his disapproval began to read a Watts Psalm, when the tall, rugged form of Henry Thompson straightened up and he shouted in no uncertain tones, 'Quit that, quit that or I'll fetch you doon by the neck.' The congregation became greatly excited. The Elders interfered and sought to pacify the irate remonstrator, but he took his hat, walked out and never returned." In 1827 Rev. Riggs is reported pastor of Scrubgrass alone, showing that he had been released from Unity.

The congregation had supplies for three or four years when Rev. Joseph Johnston recently from Ireland and whose papers were deficient, applied for admission into the Presbytery in 1832, but was not accepted. In June, 1833, the churches of Ebenezer (Parker), Bear Creek and United asked that Rev. Johnston might supply them. This petition was refused. They asked again in September with the further request that Presbytery take steps to have calls issued for Rev. Johnston. This request was refused and the following reasons assigned for this action: "1st, because Mr. Johnston received members without an examination and Unity was divided. A majority of the members favoring mission of Presbytery. 3rd, his having publicly charged members of Presbytery with lying." Much excitement prevailed in these congregations and United was divided. A majority of the members favoring Rev. Johnston declared themselves independent of Presbytery and together with Rev. Johnston were received into the Presbytery of..... of the Associate Reformed Presbyterian Church on May 28, 1834, at Mercer, Pa. The West Unity United Presbyterian Church is the successor of this part of the congregation. Much difficulty arose in regard to the property but those loyal to the Presbytery finally withdrew and located at Harrisville, and its name was changed to correspond to the village April 5, 1837.

CHURCH BUILDINGS

The "Tent" was built against a large rock near the Big Spring with an opening of ten or twelve feet. It was only a rude shelter. In 1802 a round log church was raised. It was covered with clap-boards held in place by poles as weights, and had no floor, and only openings for windows and door. Logs were used for seats and a puncheon resting upon two posts served as a pulpit. The next building of round logs on

the present site of West United Presbyterian Church was erected. It also had a clap-board roof and a large stone fireplace in the chimney at the rear, using large logs of wood. A frame house was begun in 1825 but was not finished for several years. It was considered a very substantial building in its time. Its seats were not built for ease or comfort but were rough benches and boards.

After the division and the removal to Harrisville a church was erected in 1836 by John Daugherty, Sr., and Washington P. Allen at a cost of \$1700. It was a frame structure forty by forty-five feet and sixteen feet to the ceiling, plastered and painted. It had two doors in front with aisles running to a cross aisle before the pulpit. Seats were auctioned annually to the highest bidder and was the chief method of securing the pastor's salary, but if there was a deficiency a subscription paper secured the remainder. The present commodious building was erected in 1889 at a cost of \$5,000. A Manse was built in 1910 for \$3,500.

No roll of members for the first thirty-five years has been preserved. When Rev. John R. Agnew became pastor in 1839 the church had thirty-nine members on its roll. The church experienced vigorous revival seasons in 1867 and 1868 and 1873 and again in 1877.

The church has had many internal difficulties but has eventually risen in greater strength and is flourishing under the care of Rev. William J. Snyder.

MINISTERS

Rev. Robert Lee, 1801-1807; Rev. Cyrus Riggs, 1814-1827; Rev. John R. Agnew, 1839-1845; Rev. John Moore, 1847-1849; Rev. Mead Satterfield, 1851-1855; Rev. J. Fulton Boyd, 1856-1866; Rev. William D. Patton, 1866-1877; Rev. John W. Fulton, 1881-1882; Rev. Henry G. Blayney, 1889-1896; Lic. J. Gray Rose, 1897; Rev. Zechariah B. Taylor, 1898-1903; Rev. Harry E. Kaufman, 1904-1909; Rev. Sylvester W. Young, Ph. D., 1909-1915; Rev. William C. Barnes, 1917-1919; Rev. William J. Snyder, 1920-.

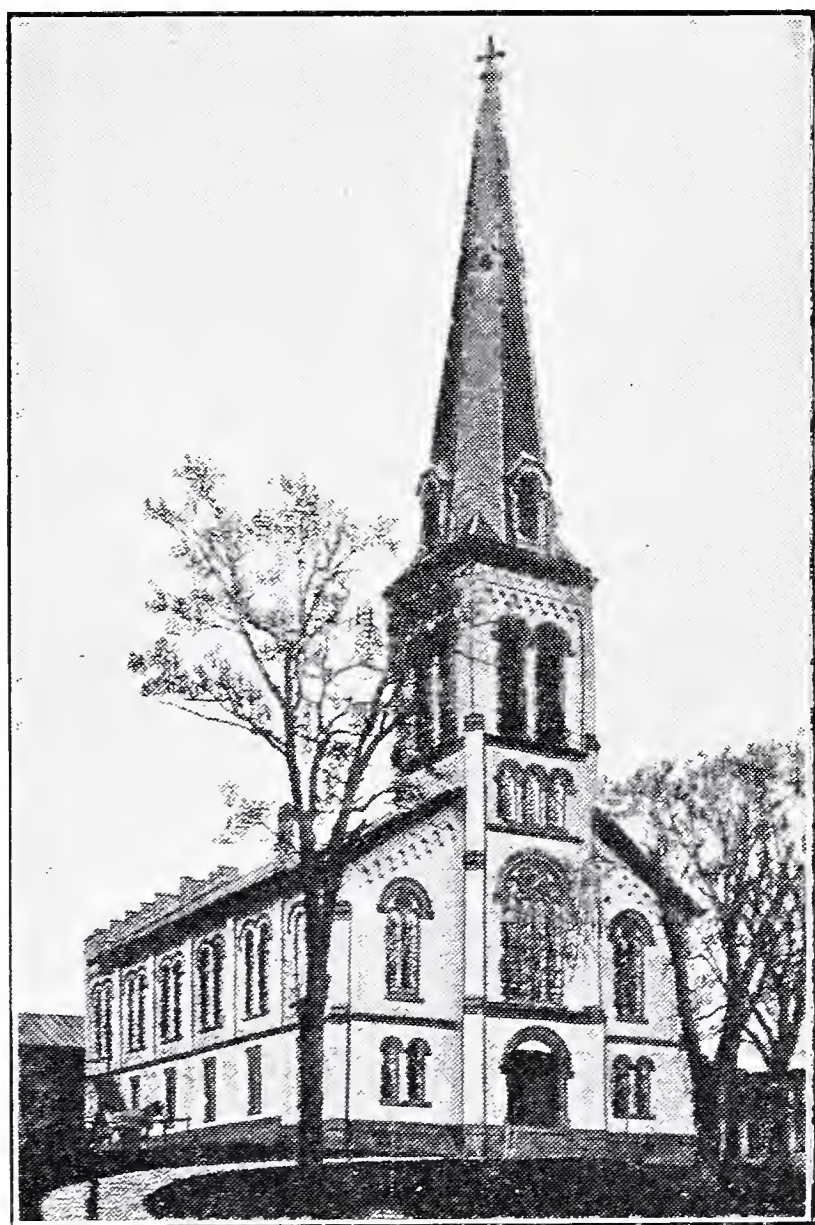
ELDERS

Hugh Lee, Ephraim Harris, Jonathan Adams, Samuel Porter, John Vandyke, William Agnew, Richard Vandyke, Sen., James Waddel, Thomas Mifflin, James Harris, Washington P. Allen, Richard Vandyke, Jun., James Forquer, Robert Vandyke, James Adams, W. H. Harrison McCoy, Hon. J. R. Harris, J. Woods Anderson, J. P. McCoy, Samuel Leason, John Porter, Willam P. Braham, R. Kerr Wick, Clark Patterson, John Snyder, Henry Thompson, J. B. Magee, Homer Patterson and John P. Orr.

Present Session: Joseph Blakely, William M. Cochran, Charles Bovard, John Aiken, Perry A. Shannon, James B. Speer and John Vandyke.

FIRST PRESBYTERIAN CHURCH OF BUTLER

The earliest historical reference to the beginning of the Presbyterian Church in Butler is in the records of Presbytery of Redstone. On April 10, 1798, two years before Butler County was erected and five years before the site of Butler was surveyed, Rev. John McPherrin was appointed to preach "at Thorn's Tent ye 4th Sab. of August." This appointment was filled and implies that Thorn's Tent was an established preaching center. The "tent" was located on the south-



ern part of the Robert Thorn farm to the southwest of North Butler Presbyterian Church and not far from the present Butler and Chicora road. By 1803 the place of preaching had been moved west to the Salt Springs on the farm of William Karns. Later this station was consolidated with another southeast of Muddy Creek Church and took the name of Harmony from the spirit that led to the union. The new center of worship was about five miles north of Butler and was doubtless effected by Rev. John McPherrin, who organized and became the the first pastor of Concord, Muddy Creek and Harmony Churches after Oc-

tober 4, 1805. Two years later the combined membership of the three churches was fifty-two. The organization of Harmony so weakened Muddy Creek Church that Rev. McPherrin is reported as pastor of Concord and Harmony. Dr. Loyal Young states that preaching services were held in the town of Butler in 1805 by Rev. McPherrin and no doubt this pioneer minister held religious services there as often as the work of his large parish permitted.

In 1812 Rev. McPherrin is reported to Synod as "without charge" and the diary of William Dickson supplies the reason which is quoted in Dr. Eaton's History of Erie Presbytery: "In the spring of 1812 Rev. McPherrin was invited to preach in Erie County. He accepted a call from North East and Middlebrook Churches. Because war was

declared in that year and we were on the frontier he returned to his former charge in Butler County." For some months after his return Rev. McPherrin supplied Concord and Harmony Churches. How well he succeeded in Butler is shown by the fact that the Harmony congregation and some of the Elders and members of the disorganized work at Muddy Creek identified themselves with the work in Butler. There is no record of the organization of the Butler congregation but it must have been effected some time before the installation of Rev. McPherrin as pastor April 7, 1813. The first Elders were Robert Graham, Alexander Hamilton and William Neyman. Rev. McPherrin devoted three-fourths of his service to Butler and one-fourth to Concord, indicating his faith in the future of the church and the town. The preaching services were held in the court house until a small stone structure was completed on the present property of the church in 1815.

The records of the first twenty years appear to be lost and this is not surprising when it is recalled that Presbytery did not require Sessions to keep their records in books selected for that purpose until 1836. Rev. Loyal Young became pastor in 1833. The Sessional record first used by Rev. Young was destroyed when his house burned, but faithful records have been preserved since 1840 and what is known of the previous history of the church is due largely to this faithful minister who began his long pastorate with one hundred five members.

A careful and sympathetic study of the Sessional records presents a cross section of the religious ideals, life and efforts of a sturdy and zealous people. This church experienced similar hardships, difficulties and trials as did the early rural churches. Human nature was as real in the household of faith as in the homes but the consecrated Session dealt kindly yet firmly with those ills which have vexed and afflicted the church ever since the Master committed the Kingdom to His chosen disciples. Fidelity to Christ and His Gospel enabled the church to rise triumphant in due time over all her difficulties, internal and external, and grow steadily in grace and power and in the confidence and respect of the community. The best proof of the presence of Christ in His church is that men and women can give a reason for the hope actuating their lives and in whom the graces and virtues that are the chief glory of mankind are exemplified. Christ's power is further demonstrated in the loyalty and fidelity of the membership as a whole to the ideals, services and missionary duties of the church purchased by His precious blood. The witness and steadfast loyalty of the congregation has been keenly felt in all lines of social, public and religious betterment. Some of these special interests may be noted. The second pastor, Rev. John Coulter, organized the first Temperance Society in the county and thoroughly indoctrinated his congregation in these principles and the Session has heartily supported the ideals and deliverances of the

General Assembly on this burning public question at all times. Their courage and fidelity is amply vindicated in the records and in the efforts before the Court.

Largely due to the interest and financial help of the Butler congregation and its third pastor, Rev. Loyal Young, the Witherspoon Institute opened its doors in May, 1850, with the pastor as Principal. For more than a quarter of a century Witherspoon Institute was a vigorous center of education, moral and religious power under Presbyterian supervision and led by ministers of ability and deep religious convictions. As a number of students became ministers the special interest of the congregation in the Western Theological Seminary has continued until the present. Elder W. D. Brandon writes that "Rev. W. T. Wylie, pastor from June, 1879, to December, 1881, revolutionized the finances of the church and largely stimulated the grace of christian giving. The old way of dropping into the basket what loose money one might happen to have gave place to a plan of systematic giving. Under his guidance a budget system was introduced and with it duplicate pledges were asked and expected of every member and adherent. Emphasis was laid on the importance of having children educated and enrolled as regular givers. The plan was based upon a per diem pledge and twenty-four envelopes were furnished to each one, twelve for local support and twelve for benevolences. During his pastorate he edited and published a paper called the Christian Giver, which attained a large circulation throughout the Church. Its purpose was to emphasize the importance of systematic giving, in which he advocated a plan called the Bellefonte System. It was productive of much good. He was the pioneer in this work in the church at large and although distasteful to many, as money appeals usually become, his work in this respect bore rich fruit, not only in the First Church of Butler and in Butler Presbytery and the church at large is reaping today the fruits of his labors."

The church has contributed members and moral and financial assistance to North Butler, Summit, Unionville and East Butler Presbyterian Churches besides dismissing one hundred sixty-two members to aid in the formation of the Second Presbyterian Church of Butler in 1897. With equal interest the congregation conducted a work among the Belgian and French families employed in the Plate Glass Works and later has loyally supported the work in Lyndora for foreigners.

In 1913 the congregation observed the Centennial of its origin with appropriate services. An excellent historical paper was prepared and read by the senior Elder, Mr. Washington D. Brandon and to this paper all enquirers are referred for the life and details of the church. Again in April, 1920, the one hundredth anniversary of the organization of the Presbytery of Allegheny was celebrated, for in this church

the organization was effected and its pastor, Rev. John McPherrin, preached the sermon on that important occasion.

Under its recent pastor, Rev. William R. Craig, D. D., the Every Member Canvass was stressed and the congregation rejoiced in the large increase of funds for all purposes. May the Psalmist's words be verified in this congregation, "The righteous shall flourish like the palm tree, he shall grow like the cedar of Lebanon. Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in their old age; they shall be fat and flourishing to show that the Lord is upright."

MINISTERS

Rev. John McPherrin, 1813-1823; Rev. John Coulter, 1823-1833; Rev. Loyal Young, D. D., 1833-1869; Rev. William I. Brugh, 1869-1871; Rev. Charles H. McClellan, 1872-1878; Rev. William T. Wylie, 1879-1881; Rev. William E. Oller, D. D., 1882-1909; Rev. William R. Craig, D. D., 1910-1922; Rev. S. Wilmer Beitler, 1923-.

ELDERS

Alexander Hamilton, Robert Graham, William Neyman, James McCurdy, Malachi Richardson, John Neyman, Robert Wallace, David McJunkin, Robert Thorn, Jonathan Plummer, William McJunkin, Hon. Walter Lowrie, David McIlvain, Thomas Welsh, H. N. Boyd, William Campbell, William Maxwell, William S. Boyd, James Mitchell, Thomas H. Bracken, Robert McCurdy, Samuel Martin, George A. Black, James D. Anderson, James H. Stephenson, John C. Redick, Washington D. Brandon, Alfred Wick, J. Frank Anderson, David L. Cleeland, Charles N. Boyd, Robert M. Anderson, Robert A. White, Thomas B. Stevenson, Porter W. Lowry, Oliver Thompson, Loyal F. Hall, Gardner C. Lowry, Edward W. Humphrey, Frank H. Walker, William J. Moser, Harry V. Hopkins, James V. Lamberton, J. Campbell Brandon, Floyd A. Beatty and Chester E. Shirk.

PARKER CITY

The date of the organization of the Presbyterian Church of Parker's Landing is not definitely known, but certainly not later than the autumn of 1819. It bears three names on the records of Presbytery, Ebenezer, Lawrenceburg and Parker City. The original settlers of this section were hardy Scotch and Scotch-Irish who pressed northward on the west side of the Allegheny River in the last part of the eighteenth century. The Bible, Psalm Book and the Catechism were the primary sources of their comfort and aspirations. Families worshiped either in Scrubgrass or Bear Creek Churches, whose first pastor, Rev. Robert Johnson, was ordained and installed in October, 1803.



In the winter following the Scrubgrass congregation experienced a religious revival in which more than one hundred persons were hopefully converted. The influence of this revival spread toward Bear Creek Church and tradition says that Rev. Johnson preached frequently in the vicinity of the present city of Parker, in passing to Bear Creek

Church. It is certain that Rev. Johnson's successor, Rev. Cyrus Riggs, preached in the homes in the vicinity of Parker once a month until Ebenezer congregation was organized in the autumn of 1819 and until Rev. Alexander Cook became the pastor of Bear Creek and Ebenezer Churches June 26, 1821.

The membership must have been quite small at first and their names are not recorded. It was common in those days to report the members of the pastoral charges instead of the numbers in each church and in 1822 Presbytery reported to Synod sixty-four communicants for the Bear Creek and Ebenezer Churches, of whom thirty-one were "added last year." This would leave the membership of the churches at thirty-three when Rev. Cook became pastor. In the same report two adults were baptized and sixty-two infants. Located between two older and stronger churches and with a circumscribed parish the church growth depended almost wholly upon new families and the natural increase of population. The growth was slow and the support of the pastor difficult. After a pastorate of five years Rev. Cook was released and the church remained vacant for almost five years at a time when it needed special pastoral care.

In 1833 Bear Creek, Ebenezer and Unity Churches asked Presbytery to appoint Rev. Joseph Johnston as their supply until the next meeting. Rev. Johnston was a member of the Presbytery of Richmond, Province of New Brunswick, and had been granted the privilege of supplying some churches in the preceding months. This request was granted but when the same churches renewed their request, Presbytery, owing to some irregularities in his credentials, refused to receive him as a member of Presbytery and also refused their request. Again in September 24, 1833, the same churches asked Presbytery to appoint Rev. Johnston as Stated Supply and to take steps to moderate a call for Rev. Johnston and install him as pastor. The request was denied and the reasons were assigned by Presbytery. This action highly in-

censed many in these congregations who were ardent supporters of Rev. Johnston and the final result was the division of Unity and Ebenezer Churches. His adherents in Unity and Ebenezer together with all of Bear Creek except five families were received into the Associate Reformed Presbyterian Church at Mercer May 28, 1834. Those who remained loyal to the Presbytery were reduced not only in numbers but were also confronted by a competing organization and a jealous atmosphere. So nearly fatal was this trouble to the mother church that it presented a petition asking Presbytery to disorganize the church, but with assistance and encouragement from the Presbytery the congregation took courage and gradually increased in number and zeal until it was transferred to the Presbytery of Kittanning July 7, 1870, by the union of the Old School and the New School Churches. It was transferred to the Presbytery of Butler by Synod in 1897 for convenience in attending the meetings of Presbytery.

CHURCH BUILDINGS

The congregation has erected three houses of worship. The first was "a brick structure fifty feet wide and sixty feet long, one story high, steep roof and arched ceiling." The high pulpit occupied a recess at one end and was reached by five or six steps. This building was erected in 1822, but was not plastered for about fifteen years. Later the building was used for school purposes. In 1867 the brick building was removed and a frame building fifty-five by forty-five feet was erected at a cost of \$3,200. In 1876 during the oil development which centered at Parker the interior of the church was refurnished at a cost of \$3500 and in 1888 a belfry was added at a cost, with other charges, of \$1400. The present beautiful and commodious building faced with white sandstone was dedicated January 27, 1907, under the leadership of Rev. George B. Robinson at a cost of \$17000. In 1917 a splendid pipe organ was placed in the church by Mr. Harry Parker as a memorial to his mother, Margaret Phipps Parker, and in 1921 a new modern manse was erected. The church is well equipped for effective work under the spiritual guidance of Rev. James M. Briceland.

MINISTERS

Rev. Alexander Cook, 1821-1827; Rev. John R. Agnew, S. S., 1838-1839; Rev. Lewis Conrad, S. S., 1845-1846; Lic. John K. Cornyn, 1846-1847; Rev. Ebenezer Henry, 1847-1856; Rev. John V. Miller, 1857-1858; Rev. James Coulter, 1860-1869; Rev. Samuel A. Hughes, 1870-1877; Rev. John N. McGonnigle, 1878-1880; Rev. Houston W. Lowry, 1881-1885; Rev. Clark B. Gillette, 1885-1886; Rev. J. Walker Miller, 1887-189-; Rev. James A. Cunningham, 1899-1902; Rev. George B. Robinson, 1903-1909; Rev. Paul J. Slonaker, 1910-1913; Rev. Maxwell Cornelius, 1914-1916; Rev. James M. Briceland, 1917-.

ELDERS

William Redick, Gideon Gibson, James Turner, Robert Allen, David Hutchison, John Allen, John C. Gibson, John L. Gibson, William Thompson, John M. Turner, John Martin, William H. Redick, Robert Jamison, Hamilton H. Say, James A. Morgan, Joseph Eggert, Thomas Shaw, J. T. Cooper, S. E. Critchlow, S. H. Manifold, W. G. Moore, Thomas H. Evans, R. T. Mahaffey, James G. Anders and John C. Redick.

The Rotary System of Elders was adopted in 1874 and the following Elders served the congregation: John M. Turner, John Martin, William H. Redick, Robert Jamison, Hamilton H. Say, Joseph Eggert, J. T. Cooper, S. H. Manifold, W. G. Moore, Thomas G. Evans, R. T. Mahaffey, James G. Anderson, John C. Redick, William J. Speer, Fergus M. Shira, Henry Turk, Robert Pollock, Isaac Hilliard, James A. Billingsly and Thomas A. Kerr.

Since the return to the permanent Eldership, March 14, 1900, the church has had the following Elders: William J. Speer, Fergus M. Shira, Hamilton H. Say, Henry Turk, Robert Pollock, Isaac Hilliard, James Billingsly, Thomas A. Kerr, who served under the Rotary System, besides C. Watson Wick, Edward H. Schenck, Charles E. Say, John B. Bell, James S. Brothers, Evan C. Griffith and Charles A. McNaughton .

PORTERSVILLE

The first white settler in what is now Muddy Creek Township was a Presbyterian, named Robert Stewart. He came from Westmoreland County in 1796 and located on a tract of four hundred acres on which the town of Portersville is located. This land was purchased for thirty-three cents an acre and was a part of the "Eight Tracts," an unsurveyed part of "depreciation land" reserved by the state and sold to redeem the script paid to the soldiers who had served in the Revolutionary War. Mr. Stewart's nearest neighbor was fifteen miles distant through a heavily wooded region. Other settlers came in gradually and the strong social instinct led the pioneer families to locate near the original settler. The nucleus of many villages originated from this social instinct. The new arrivals were largely of Reformed Presbyterian and Associate Presbyterian stock. The Presbyterian families were few and widely scattered. Rev. Reed Bracken, the first pastor of Plains and Mount Nebo Churches, possessed a genuine missionary spirit and felt a keen interest in and responsibility for small isolated settlements on the western borders of his parish. Prior to 1814 Rev. Bracken preached occasionally in homes of Presbyterian families in the village and neighborhood. When Thompson McCosh, a cabinet maker by trade, built his shop in 1814 it became at once the place for

religious services. Rev. Robert B. Walker, D. D., a son of the congregation though never a member of Portersville Church, has left the following record of one of the early services when he was six or seven years old: "The first preaching I ever attended and the first sermon I ever heard was in the cabinet shop of Mr. Thompson McCosh. This was at the close of 1814 or in 1815. The Rev. Reed Bracken was the preacher. He was mostly the supply on these occasions. I remember nothing of his sermon but I have not forgotten his son, William, then a little boy, folded his hands and stood erect and perfectly still during the prayer." It was Rev. Reed Bracken who gathered the congregation into a church on October 13, 1820, and was its Stated Supply for twenty-two years. He ceased his relations with this church, dear to him, as the apple of his eye, when he felt the infirmities of age approaching and when the pastoral care of Mount Nebo was already too



heavy for his years and strength. He was succeeded by his son, Newton Bracken as the first pastor and this is the only instance in the history of Allegheny and Butler Presbyteries where a son was the immediate successor of the father as a minister.

The original members, four men and eight women, were John and Sarah Walker, Robert and Margaret Stewart and Nancy Stewart, Ephriam and Martha Hunter, Thompson and Nancy McCosh, Elizabeth Stewart and Barbara Stewart. John Walker and Robert Stewart were the first Elders. The church was called Eight Tracts and bore this name until April 3, 1834, when Presbytery approved the name of Portersville.

The growth of the church was quite slow, depending largely upon the new families favoring Presbyterian principles as they came into the community. The names of many of these early families are still upon the church roll. It is to be regretted that a lifetime association with one church is becoming a thing of the past. To be born,

nurtured and to serve for life in an individual church and to be translated from it to the Church Triumphant is becoming too rare. Life fellowship with a church develops a staunch and loyal love for the church, her ways and ordinances and the reaction is sturdy yet beautiful faith and Christlike character.

Like other churches, Portersville Church has had its periods of depression and humiliation when the zeal of its worshipers in the things of Christ and the sanctuary waned or when some brother or sister of the church sinned grievously and brought reproach upon the name that is above every name so that God could not bestow His blessing. When such ones came back to the church penitent and in godly sorrow as did the Prodigal Son, seasons of spiritual interest and rejoicing followed, attesting God's readiness to bless His cleansed church.

This church's true honor and glory is found in its ministry to the community. The lives of hundreds who confessed Christ within her walls have amply proved the genuineness of their conversion and the power of the gospel truth. Her achievements are not earthly attainments and honors but prayers and tears of penitential sorrow or joy, fidelity to Christ and the comfort and consolation which her teaching gives to those filled with an unspeakable sorrow and by which they have calmly and with full hope in Christ passed down the Valley of the Shadow.

Such a splendid record is "worth more than all the care and toil and money the church has ever cost." When her young men who have become ministers and their work are considered or when the roll of her missionaries is called it will be seen how highly God has favored this church. May the church ever be inspired by this dual roll, viz.: Ministers, Robert B. Walker, D. D., Newton Bracken, Newton B. Kelly, James M. Kelly, Robert Bracken, Theodore Bracken, Cyrus H. Dunlap, D. D., Joseph R. Cheeseman, Charles P. Cheeseman, D. D., Melvin W. Davis, Herbert O. McDonald and George H. Cheeseman. Also John and Andrew Anderson, brothers, became ministers of the Methodist Episcopal Church and the family from which Rev. U. S. Greves sprang were members of this church; his grandfather, Peter Greves was an Elder.

Missionaries: Rev. Herbert Stewart, of Siam; Miss Mary Butterfield, of India; Miss Florence Heberling, Miss Lenore Morgan, workers in the Bowery Mission in New York City. Besides the parents of Rev. John A. Eakin, D. D., Mrs. Bella Dodd and Miss Lizzie Eakin were also members of this church.

It is probable that the first church building was reared in 1824 on one-half acre of ground conveyed by deed on April 19, 1828, from Robert and Margaret Stewart to the trustees of the church for the sum of twenty dollars. It was a small frame structure and enjoyed the

distinction of being the earliest frame church building in the Presbytery of Allegheny. Ten years later the church was remodeled and ten or twelve feet were added to the length of the building. In 1842 the present brick building replaced the frame structure. Extensive repairs have been made from time to time and recently a cupola and vestibule have been added. It is now warmed by a heater and lighted with gas and neatly and tastefully equipped for the activities of the congregation. This church was associated from 1863 to 1888 with Mount Nebo and with Princeton 1891-1897.

A Union Sabbath School was organized in the village December 23, 1823, and continued until 1855 when a Sabbath School was organized in the church. The wisdom of this step was at once manifest in increased strength and loyalty to the church. The school has been self-supporting for many years and has contributed \$100 annually for years to the salary of a Sabbath School Missionary.

The Women's Missionary Society was organized in 1879 and has been a very important factor in the missionary spirit and gifts of the church.

The church observed its Centennial in connection with the meeting of Presbytery September 12-14, 1920. Rev. George J. Timblin has the unique distinction of being his own successor as pastor of this church.

MINISTERS

Rev. Reed Bracken, S. S., 1820-1841; Rev. Newton Bracken, 1841-1856; Rev. William P. Harvison, 1863-1867; Rev. Samuel L. Johnston, 1870-1872; Rev. Robert B. Walker, D. D., S. S., 1872-1883; Rev. J. Walker Miller, 1884-1888; Rev. John E. Eggert, 1891-1897; Rev. Ulysses L. Montgomery, 1897-1900; Rev. George J. Timblin, 1901-1909; Rev. George J. Timblin, 1909-1911; Rev. Josiah R. Loughner, 1912-1916; Rev. Adam B. Elliott, 1917-1921; Rev. Melzar D. McClelland, Ph. D., 1921-.

ELDERS

John Walker, Robert Stewart, Thompson McCosh, Alexander Morrison, William Cratty, Robert Craig, Thomas Cooper, Joseph Eckles, William Carruthers, Robert Dunlap, Samuel Hanna, John Cleeland, John W. Stewart, John Cheeseman, John Boston, James Morrison, John Swick, Thomas Cratty, Peter Greves, George Oliver, William Humphrey, Guyon Morrison, Horatio D. Payne, Samuel Okeson and Robert H. Oliver.

Present Session: James McConnell, Edward H. Laderer, Oliver D. Myers, John B. Cheeseman, Charles R. Oliver, S. Aden Bellas, Ira W. Watson and Frank M. Moore.

WESTMINSTER

Many of the original families of the southeastern part of Butler county were of Irish extraction as the names Harvey, Love, Watson, Walker, Moore, Gibson, Cunningham and Criswell attest. While these and other pioneers were opening up their farms they were not unmindful of their early training in spiritual things. Their isolation only intensified their desire for the means of grace. New settlers and growing families appealed to these hardy pioneers to secure religious instruction for their children and in 1832 a group of pious men and women met at the home of Mr. Robert Love. The result was the organization of a Sabbath School which met for some time in the homes. The Sabbath School soon grew too large for homes and a tent was provided which no doubt was the product of the skill and zeal of the mothers of the community.

"We were encouraged in our attendance by the ministerial labor of the Rev. Mr. Boyd, who preached the gospel to us every other Sabbath. And as we were a distance from any place of public worship we thought it proper to petition Presbytery to grant us the privilege of being organized into a congregation. This petition being granted



(See minutes of Presbytery Dec. 4, 1833, and April 1, 1834) we organized and were supplied with preaching of the Gospel one year by Rev. Boyd. Having thus prospered into a congregation we desired to have Communion together in the sealing ordinances of the Church whereupon we petitioned Presbytery to be organized into a church. So according to the grant of Presbytery we became a church." The organization was effected June 12, 1835, by the Rev. Abraham Boyd and Rev. Newton Bracken, who had been appointed to this duty, April, 1835. The church was named Upper Bull Creek and consisted of the following persons: Hugh and Mary Riddle, James and Sarah Boyd, William M. McGeary, Henry Flake, Eliza McGeary, Giffin and Sarah McGeary, Elizabeth Brewer, Susan Norris, Robert and Mary Thompson.

James Boyd and William M. McGeary were elected Ruling Elders by the new organization and were duly ordained and installed. James Boyd was made Clerk of Session. Worship was conducted in the tent until in 1838 when a log building was erected on the present site, the property being conveyed "by Robert and Sarah Love calling for one acre and eighty perches at the price of \$15.00 lawful money." The log church was erected by Matthew and Robert Riddle, who were the owners of the first sawmill in the community. The pews were made by the individual families who spent no little effort to make them as neat and comfortable as possible. The entrance to the log church was in the south end. A high flight of steps led up to the entrance. The pulpit was in the north end on a platform about five feet above the floor, and a broad aisle led up to it. It was soon found that the flight of steps were difficult to ascend and an entrance was made in the east and west walls making an aisle crossing in front of the pulpit. The log church was used until 1852 when a comfortable brick building was erected. This building was destroyed by a heavy wind storm March 27, 1911, about the time the congregation reached their homes after worship. With characteristic energy and devotion the congregation erected a new house of worship which is well adapted for all the activities of a country church and was dedicated June 9, 1912. The name of Upper Bull Creek was changed to Westminster, April 19, 1852.

MINISTERS

Rev. Abraham Boyd, S. S., 1835-1845; Rev. James M. Smith, S. S., 1847-1848; Rev. Ephraim Ogden, 1847-1858; Rev. John V. Miller, 1859-1863; Rev. Josiah McPherrin, 1865-1872; Rev. James T. Patterson, 1874-1879; Rev. John S. Atkinson, 1881-1888; Rev. Lewis E. Keith, 1889-1890; Rev. William J. Hazelett, 1894-1901; Rev. David S. Graham, 1904-1907; Rev. Francis A. Gaupp, 1914-1918; Rev. Harvey W. Logan, 1922-.

ELDERS

James Boyd, William M. McGeary, Robert Love, John Anderson, Robert Brewer, N. P. Bracken, William Norris, John Murray, Adam Reed, George Gibson, Robert Brewer, James Sweeney, James McCafferty, John S. Love, Augustus Stice and J. P. Kirkpatrick.

Present Session: James Watson, W. L. Thompson and W. S. Scott.

KENNERDELL

The earliest of the four Cumberland Presbyterian Churches established within the present bounds of Butler Presbytery was organized in 1838 by D. J. Law and Rev. Jacob Murphy in a log school house at the Phipps Furnace. Among the original members are the following names: George Berringer, Watson Mayes, Josiah Lamburn, David Phipps, Margaret Phipps, Amelia Phipps, Sarah Phipps, Samuel Phipps, George Wise and wife, Eva Surrena, Elizabeth Surrena, Joseph Say, George Dille, Catherine Dille, Elizabeth Phipps, Arna Hilliard, Margaret Henderson, Mary J. Lockhard and John Lockhard. The first three names given composed the original Session. The church was named Little Scrubgrass.

With two exceptions the pastorates were brief. From 1851 to 1856 the congregation had only an occasional service and became almost disorganized. In the latter year Rev. J. M. Gallagher was secured to preach one-half of his time in the neighborhood of Kennerdell and he remained until 1861. He reorganized the church and renewed its membership. The second longest pastorate was that of Rev. Joseph A. Bowman. After service as a chaplain in the Civil War he came in September, 1865, to supply the church for six months and the next year he became the regular pastor and served the church until 1884, when, because of ill health the congregation agreed to his release.

The church held a number of "protracted meetings" accompanied with considerable excitement and emotion. Many were awakened to their sinful state and duty of confession but were not permanently attached to the church. Their zeal was largely enthusiasm which soon waned. All who lapsed were harder to induce "to take a stand for Christ" in subsequent meetings. The many lapses then, as now, were due to the fact that those who were moved to serve the Lord lacked workers capable of helping and training them in Christian work.

In 1866 the place of preaching was changed to Kennerdell. In Rev. D. A. Cooper's pastorate of three years, beginning April 1, 1887, the church location was changed again to the Francis and Mary Witherup farm. They gave the two acres of ground on which the church building stands. In this period Scrubgrass (Kennerdell) and Irwin were grouped together.

By virtue of the consolidation of the Cumberland Presbyterian and the Presbyterian Churches in May, 1906, this church lay within the bounds of Butler Presbytery, yet the actual transfer was not effected until June 20, 1907. Because one of the churches of the Presbytery was called Scrubgrass the name of the church was changed to Kennerdell April 22, 1908. Its membership at that time was and has been served from Clintonville every two weeks on Sabbath afternoons. It has been difficult to maintain vigorous interest in the Sabbath School and preaching services and several times Presbytery felt that the church had served its purpose, but a revival of interest or a plea for better care and assistance prevented its dissolution.

MINISTERS 1838-1906

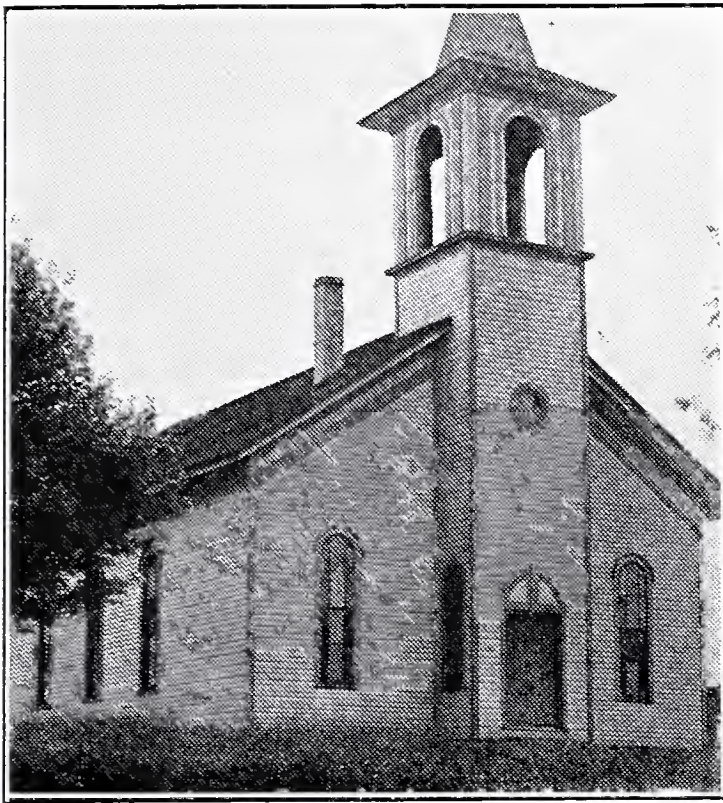
Rev. D. J. Law, 1839-1843; Rev. Carl Moore, 1843-1845; Rev. Jesse Adams; Rev. Jacob F. Wall, 1849-1851; Rev. J. M. Gallagher, 1866-1884; Rev. T. J. Johnston, 1885-1887; Rev. D. E. Cooper, 1887-1890; Rev. R. U. Grossman, 1890-1893; Rev. W. H. Dillon, 1897-1898; Rev. F. M. Moore, 1899-1902; Rev. Carey Steward, 1902-1904.

ELDERS

George Berringer, Watson Mayes, Joseph Lamburn, Abraham Witherup, Joseph Phipps, Joseph McQuiston, S. D. Porter, S. M. Lockhard, T. J. Eakin, D. K. Buchanan, S. L. Lockhard and W. P. Wolford.

CLINTONVILLE

The history of the pioneer churches of Butler Presbytery for the first forty years shows no division of the original parishes. The first church asked to yield a part of its territory was Scrubgrass. A number of its members in Clintonville and vicinity presented a petition to Presbytery October 6, 1840, asking for a church to be organized in their village. Their request was granted and Rev. John Coulter and Rev. John Munson were appointed to organize a church on the second Tuesday of November, but at an adjourned meeting of the Presbytery October 20, 1840, Scrubgrass petitioned Presbytery to reconsider its former action and their prayer was granted. "The committee was instructed to proceed to the place on the day appointed with a view to ascertain the true state of the things in relation to that place and Scrubgrass and that the committee report to Presbytery at the next meeting." The committee was strengthened by the addition of Rev. Loyal Young. This committee reported on January 6, 1841, "That they had attended to the duty assigned them and after hearing the statements of the commissioners from Scrubgrass on the subject and they having made no objections to the claims of the people of Clintonville, your committee are of the opinion that the desire of the petitioners



should be granted." Rev. Robert B. Walker and Rev. John Agnew were appointed to organize said church on the second Tuesday of February next. The committee reported at the next meeting that it had discharged the duty appointed.

The young church was practically an orphan. It had deprived itself of pastoral oversight for pastors were all overworked in the one or two large congregations they served

and could not give an infant church the pastoral help and instruction when it needed these most. For the first six years the church was dependent upon such supplies as they could secure. The proof of the sincerity and vigor of the first members lies in the fact that they held together and increased the membership to twenty-four when they obtained their first pastor June 22, 1847. It was grouped with Pleasant Valley, a new organization also, and Harrisville, each receiving one-third of the pastor's services. This was truly a missionary area. The sincerity, integrity and fidelity of the membership of this church to Christ and His Kingdom determines its value and power rather than the material evidences of prosperity. One of the severest tests of the unity and spirituality of a household of faith is its ability to overcome internal disturbances. Like many other congregations its records reveal instances of intoxication, dancing, breaking the Seventh Commandment, strife between brethren and with their spiritual leader sometimes. Such distressing experiences so check piety and spiritual unity and activity that it may require years to regain. To the credit and honor of the Clintonville Church it has risen from humiliation and proved her fidelity by a broader and better service. If this church is to be rated by the number of her sons that have become ministers and the quality of their work it is entitled to high honor.

This list includes Robert J. Phipps, D. D., a Home Missionary, Henry C. Foster, D. D., Charles P. Hollister, T. Parker McKee, John A. Eakin, D. D., Missionary to Siam, William James McKee, Missionary at Ningpo, China, and Frank E. Simcox, who was killed by the Boxers at Pao-Ting-Fu, China, June 30, 1900. Two sisters of Rev. John A. Eakin, D. D., Mrs. Belle Eakin Dodd and Elizabeth Eakin,

were missionaries in Siam and are worthy of a place in this list. Miss Elizabeth Eakin died in Siam in 1914.

The church was visited with gracious ingatherings under its earlier pastors, viz.: Rev. John Moore, 45; Rev. John V. Miller, 36; Rev. James Coulter, 50; Rev. J. Park Barbor, 105; and in the latter pastorate benevolences increased from \$36 to \$268. The instruction and training of its five hundred and twenty-seven members to the close of Rev. Gray's service is a noble privilege and if well done great shall be the rejoicing when the Lord cometh "to make up His jewels."

MINISTERS

Rev. John Moore, 1847-1849; Rev. John V. Miller, 1851-1858; Rev. James Coulter, 1860-1864; Rev. Thomas VanEman, 1867-1873; Rev. J. Park Barbor, 1874-1879; Rev. Samuel M. Glenn, 1880-1884; Rev. William M. Hays, 1886-1893; Rev. James M. Kelly, 1899-1902; Rev. Thomas J. Gray, 1903-1912; Rev. Clarence O. Anderson, 1914-1918; Rev. Hodge M. Eagleson, 1919-1920; Rev. Thomas F. Kerr, 1921-.

ELDERS

Thomas McKee, Sen., William Christie, James Baird, Robert Cross, Thomas McKee, Jun., Joseph Cummings, John A. Kilpatrick, Porter Phipps, James Scott, D. C. McKee, John Kimes, A. F. Hollister, R. J. Phipps, John M. Baird, Melvin Phipps, James Anderson, J. Huston Vandyke, C. Parker McKee and John Porter.

Present Elders: William Cross, Isaac J. Clay, Raymond D. Pierce, James S. Forbes, Earl F. Henderson, M. D., Fred K. Porter and Benjamin A. Porter.

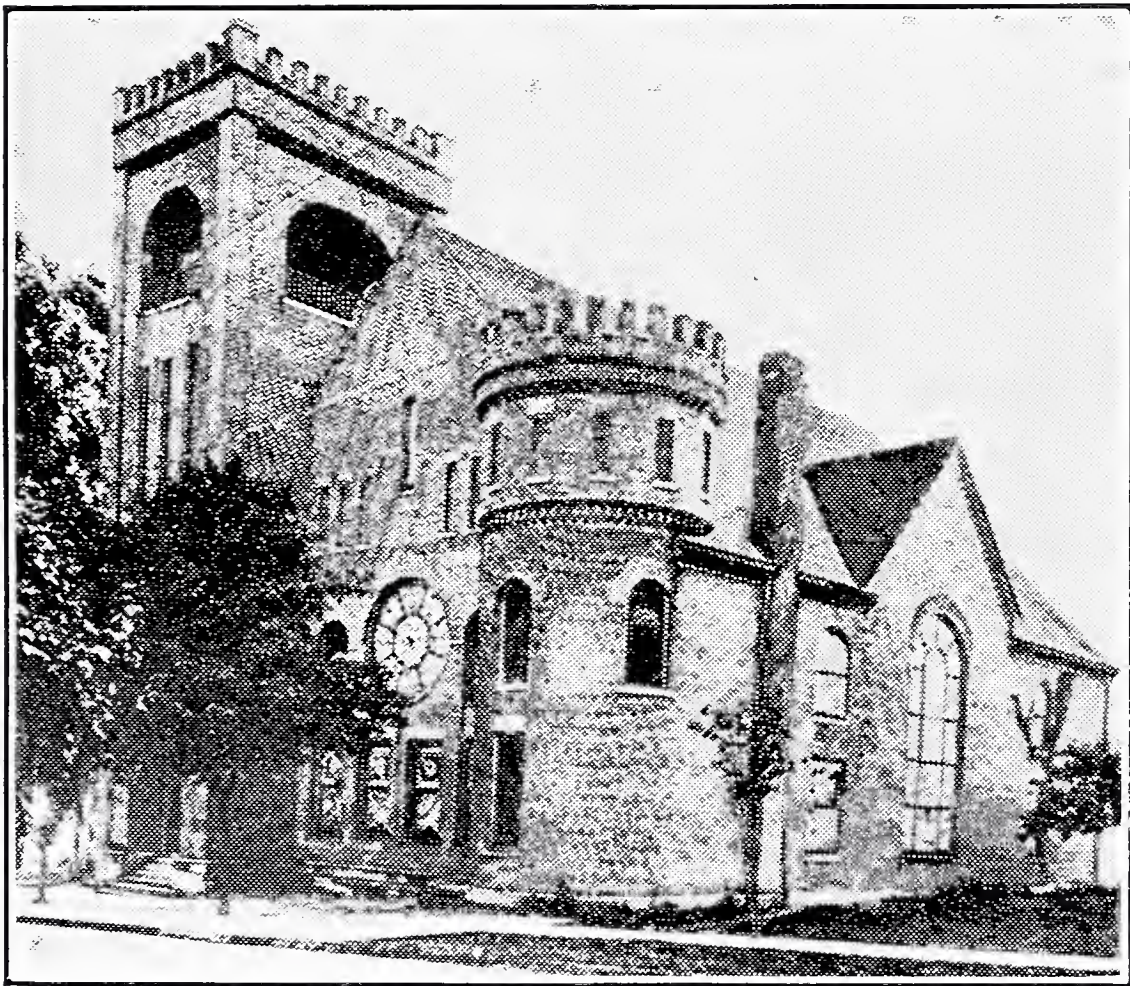
GROVE CITY

The first attempt to establish any church in the hamlet of Pine Grove, now Grove City, is embodied in the following record, "January 10, 1842. At a meeting of sundry persons members of Center Church desirous of dissolving their connection with said church for various considerations it was unanimously agreed that we organize and form an independent society." At this meeting it was also agreed "to petition the Presbytery of Erie to organize a church, and Daniel Uber and James Kerr were appointed to draft a petition, obtain signatures and appear at the next meeting of Presbytery." This reference was to the New School Presbytery of Erie and the committee presented the petition at the meeting of said Presbytery in Mercer, Pa., January 18, 1842. Favorable action was taken upon the petition as follows: "That Messrs. Pettibone, Lockwood and Stewart be a committee to attend to the organization of said church on the 7th of February, 1842."

On the day appointed Messrs. Pettibone and Stewart organized the

church in the village school house. In this act thirteen members of Center declared their independence of the mother church as did the colonies in 1776. The names of the signers—seven men and six women,—were James Kerr, Mrs. Elizabeth Kerr, Mrs. Elizabeth Hunter, Daniel Uber, Mrs. Rebecca Uber, Mrs. Mary McDonald, David McDowell, Mrs. Hannah McDowell, Charles Cunningham, J. J. Kerr, Miss Sarah Brandon, and James Tidball. Daniel Uber and James Tidball were chosen Ruling Elders. Mr. Tidball was ordained and with Mr. Uber, previously an Elder in Center church, was installed by Rev. Pettibone.

These steps clearly indicate their doctrinal views and sympathy. Equally strong convictions had the new organization on temperance,



slavery and other social and national questions. This church occupied a position midway between the ultra-conservatism of Center and the radical positions of the Free Presbyterian Church of Harrisville and was a vigorous protest against the attitude of the Presbyterian Church of that day toward religious and national issues. Owing to the causes which led to the separation from the mother church and to the intense loyalty of the surrounding region to the Old School Branch the growth was naturally very slow. In the first decade the following ministers were nursing fathers of the congregation: Messrs. Hampson, Reed, Craighead, Johns, Wright, McMasters, Beebe, McGee, West, Babcock, Streight, Hammer and Pettibone and in this period the net increase was only six but the courage, loyalty and devotion of the membership had not abated.

Another ten years must the church depend upon supplies before a minister comes to dwell in the midst of the congregation. His coming was providential and was on this wise. Rev. William T. Dickson, a New School Minister and a native of Butler County, had developed a flourishing school at Sunbury, now West Sunbury, prior to the Civil War. When President Lincoln issued a call for volunteers so many of Rev. Dickson's students enlisted that the school was practically disorganized. The beloved teacher entered the service as a chaplain and was attached to the regiment in which his boys were serving. Ill health compelled Rev. Dickson to resign after about a year's service. He sought to revive the school in the later part of 1862, but the people were too deeply absorbed in the necessities of war to manifest much school interest. The vacant church at Pine Grove offered Rev. Dickson a livelihood and he came as Supply for one year from January 1, 1863. The teaching instinct and experience of Mr. and Mrs. Dickson soon gathered around them the young people and their parents who were interested in higher education. So helpful was Rev. Dickson as a minister and a teacher in the community that he was installed the first pastor of the church June 26, 1864, more than twenty-two years after its organization. The church building became the school room five days in the week and the place of worship on the Sabbath. This was an ideal arrangement for the Christian church and school render a joint service and should never be separated. The church prepares men and women for the highest service before God and the school prepares the same lives for the truest Christian citizenship. This ideal relation of church and school under the nurturing care of Rev. and Mrs. Dickson for more than ten years, has been a dominant factor, in other hands, in the enlightenment of the surrounding region in the past half century.

The growth of the church was quite slow until the close of the Civil War. In February, 1867, forty-seven members were received on examination and three by letter. The reunion of the Old and New School Branches in 1870 made possible the real growth and strength of the Pine Grove Church. Rev. Dickson's gentle spirit and ways did much to develop a deep religious loyalty. Substantial families united with the church because it was convenient. It is also worthy of record that Mrs. Helena McDowell, Mrs. Hannah McDowell, Miss Nancy Miller, Daniel Wick, Mrs. Jane Wick, Mrs. Elizabeth Thompson, Mrs. Jane McDowell with perhaps others who were members of the Free Presbyterian Church of Harrisville had united with the Pine Grove Church by 1871. In 1874 the citizens of Sunbury and vicinity persuaded Rev. Dickson to return to their Academy and he was released with deep regrets Novembr 15, 1874.

One year and two days later Rev. William J. McConkey became the pastor of Pine Grove and Center Churches, devoting one-half of his

time to each congregation. In that year the church reported one hundred thirty members and an outlay of \$109.60 for benevolences. Four months later Isaac C. Ketler opened a school for higher and classical education in a vacant room in the public school building of the village. For thirty-five years these kindred minds and true yoke-fellows toiled unitedly and incessantly to make Grove City the exceptional religious and cultural centre it has become. Then Dr. McConkey laid down the heavy burden and in the latter half of 1913 these co-laborers were called to their reward amidst profound sorrow of the entire community. Not only did the Presbyterian Church but the Methodist Episcopal, United Presbyterian and other churches share in this mutual growth with the college. But this continuous growth could not go beyond the ability of the community to provide financial support. The establishment of manufacturing plants increasing the earning power of large numbers of workers and thus in turn made possible further advances by church and college. The Sabbath School has made special progress until it is one of the best organized and most effective in this part of the state. The genuine interest of the congregation in missions and the special activity of various missionary organizations is evident when \$12,940 was reported for Home and Foreign Missions and Freedmen in 1921-1922. The church supports five personal representatives on mission fields: Mrs. Herbert Stewart, Siam; Stephen Lewis, M. D., China; Miss Gertrude M. Eakin, Oregon, and Noi Kami and Noi La, Siam.

The young men who became ministers and went to Foreign Mission Stations are Howard Campbell, D. D., John H. Lawrence, Harry A. Rhodes, Thomas H. Montgomery, Herbert W. Stewart, Edwin C. Howe, Edward G. Seel, Harold S. Reed and Ludwig C. Schaumberg. Ralph Cunningham, M. D., a son of the congregation, has been a medical missionary in China since 1902, and Stephen Lewis, M. D., is the personal representative of the church in medical work in China.

Besides the foreign missionaries through the attraction and influence of Grove City College the following have been candidates of Butler Presbytery and have become Presbyterian ministers, viz., R. Clarence VanEman, Clarence McJunkin, Isaac C. Ketler, D. D., LL. D., Willis S. McNees, D. D., J. Glenn Cunningham, Frank W. Hays, D. D., John A. Courtney, D. D., William G. Reagle, D. D., W. Kirk Cozad, William H. Bleakney, David A. Green, Frank A. Cozad, Winfield S. Kreger, D. D., John A. Rodgers, D. D., Elmer C. Wortman, J. Rayen Welch, Ralph G. Knox, J. Lynn Howe, Walter P. McConkey, Uriah D. Reiter, Ernest B. Lawrence, C. Garman Johnson, Robert L. Barbor, F. Paul McConkey, David R. Thompson, Paul A. Eakin, Frank Eakin, I. Sturger Shultz, John A. King, and Archie R. Bartholomew.

The congregation for five years worshiped in the open air or in a

barn in summer and in private homes in winter. In 1847 the little handful of members reared the walls and roofed a small frame building that stood in the rear of the present building. At first it had no ceiling or plastering. Its floor was loose boards and its pews were planks resting upon wooden blocks or rude benches. In the next five years the building was completed and dedicated by a grateful people to the Glory of God.

On September 19, 1878, a new and commodious frame church was dedicated. Ten ministers besides the pastor were present at this solemn service, participating in the happy occasion. The building stood where the main building now stands and cost \$4000.

In time this building became crowded and the congregation decided to enlarge their house of worship. The frame building was moved back and veneered with brick to furnish prayer meeting and Sunday School rooms. Then the present auditorium sixty by seventy-five feet in Mediaeval Style was added at a total outlay of \$21,000. This building was dedicated May 25, 1893, by a congregation numbering five hundred fifty members.

The congregation of twelve hundred fifty-four members and a Sabbath School enrollment of one thousand twenty-five scholars under the vigorous leadership of the Rev. Charles H. Williamson are preparing to erect a new edifice on a new plot to meet the present and future needs of this zealous and progressive people.

PASTORS

Rev. William T. Dickson, 1864-1874; Rev. William J. McConkey, 1895-1910; Rev. Herbert Hezlep, 1912-1914; Rev. F. Paul McConkey, 1915-1920; Rev. Charles H. Williamson, 1921-.

ELDERS

Daniel Uber, James Tidball, David W. Howard, William H. H. McCoy, Thomas W. Dale, Robert F. Smith, Joseph W. Anderson, Joseph A. McDowell, R. Cowden Craig, Isaac C. Ketler, LL. D., James A. Gilmore, J. Elmer Black, J. C. Cheeseman, M. D., William A. Buckholdt, A. Kerr McCandless, Robert J. Billingsley, Charles M. Cunningham, A. Scott Black, Charles F. Eldridge, John S. Campbell and Peter Haun.

The Present Session: M. B. Montgomery, Ira C. Black, J. Sherman McCoy, L. Lamont McKay, Charles W. Clelland, Glenn H. Crowthey, Edward J. Fithian, M. D., Sterling J. Glenn, Ralph E. Montgomery, James Howe, Harry W. Lawrence, Weir C. Ketler, LL. D., J. Edwin Black, William H. Clark and Fred G. Hall.

BUFFALO

The Church at large and the State as well should hold in lasting gratitude and honor the unselfish and self-sacrificing labors of pioneer heralds of the Cross. They were faithful to their own churches, often widely separated, and were true evangelists to outlying settlements. In this regard Rev. Abraham Boyd deserves special mention. Three churches, Deer Creek, Upper Bull Creek, now Westminster, and Buffalo, must be credited wholly to his labors after having been pastor of Bull Creek Church for 31 years, just one-half of his life time after being released in 1833. When he felt that his strength was no longer sufficient for the exacting duties of the pastorate, he retired to his farm and tilled its soil to secure the necessities for his frugal habits, but found his chief joy in proclaiming the glorious gospel of the Redeemer. He created opportunities for his missionary spirit. To the north of his old parish were scattered new settlements and to these he brought the message of grace and hope. After he had gathered and nurtured the Upper Bull Creek congregation until it was organized into a church in 1835, he turned his eye to the east. Just when his missionary efforts began in the region of Buffalo is not clear, but it was prior to 1841 for in that year Rev. Boyd was appointed by Presbytery to supply at Buffalo for one year in connection with Upper Bull Creek. He continued his missionary efforts until the desire developed for a church organization and until a petition was presented to the Allegheny Presbytery in the year 1845, praying to be organized into a church. The petition was approved and Rev. Abraham Boyd, Rev. Thomas W. Kerr and Elder Wm. Hill were appointed a committee to organize a church. The committee performed its duty on August 3, 1843, and the name given to the new church was Buffalo in honor of the township. It is located about one and one-half miles east of Sarversville. The twelve original members, five men and seven women, were Jacob Staley, Mary Staley, Andrew McCaskey, Mary McCaskey, Wm. Cruikshanks, Jane Ann Cruikshanks, Thomas Bickel, John Moorhead, Nancy Moorhead, Mrs. Sarah Smith, Sarah B. Smith and Martha Beatty.

Wm. Cruikshanks and Andrew McCaskey were the elders selected for the young church. Rev. Boyd supplied the church which he was instrumental in gathering in connection with Upper Bull Creek, now Westminster. These two churches were the children of his old age and they were especially near and dear to his heart. The church has been very conservative and slow to adopt modern methods, yet it is still witnessing a good confession.

In 1843-44 a small house of worship was erected. Between the hewn studding it was filled in with mortar made of clay and cut straw,

and small strips of wood. This building was used until after the Civil War and in 1867 the present frame building was built. It has been repaired several times and is a pleasant and convenient house of worship.

Like other institutions, the church's usefulness and efficiency is measured by what it imparts to people. Judged by such a standard, Buffalo Church has done a good work. From its organization in 1843 to April 4, 1888, 272 had been received by examination and 108 by certificate, a total of 380, about 32 times the original membership. Who can measure the influence this church has exerted upon the ideals, customs and lives of many, both members and others in the past 80 years. Its present membership is 92.

This church lost all her records when the house of James B. Bricker, the clerk of Session, was burned in June 13, 1920.

PASTORS

Rev. Abraham Boyd, S. S., 1843-1846; Rev. D. D. McKee, S. S., 1846-1847; Rev. Ebenezer Henry, S. S., 1847-1849; Rev. Newton Bracken, S. S., 1849; Rev. John Cairns, 1851-1857; Rev. John V. Miller, 1859-1864; Rev. Josiah McPherrin, 1865-1873; Rev. James T. Patterson, 1874-1879; Rev. John S. Atkinson, 1881-1888; Rev. Lewis E. Keith, 1889-1890; Rev. Wm. J. Hazlett, 1894-1901; Rev. David S. Graham, 1904-1907; Rev. Arnold J. Sauerbrunn, 1910-1920; Rev. Harvey W. Logan, 1922.

ELDERS

Wm. Cruikshanks, Andrew McCaskey, Thomas Bicket, John Whittinger, Joseph Galbreath, Charles McCafferty, Jacob Bricker, John P. Bricker, Wm. S. Galbreath, Thomas W. Elliott, John P. Hepler, Wilson H. Todd and W. H. McCafferty, M. D.

Present Session: James B. Bricker, Charles A. Smith and James M. Cruikshanks.

PLEASANT VALLEY

Between June 25th and October 21st, 1845, a church was organized following the petition from a number of the inhabitants on the south branch of Slippery Rock creek for the organization of a church in their bounds. The organizers were Rev. John Munson, Rev. Loyal Young and Elder McBride and the name selected for the new church was most appropriate and descriptive—Pleasant Valley. Its original members were from the Concord Church seven miles away and were eighteen in number, namely, James Campbell, Levi Gibson, David Russell, Robert McCallen, Dr. H. C. Linn, James Smart and Robert Allison and their wives, Elizabeth Black and Mary Ann Black. The first elders selected were Dr. H. C. Linn, James Smart and Robert Allison.

The present house of worship was built in 1846, but was thoroughly remodeled about forty years ago.

This congregation in common with many others has maintained a constant struggle to keep the lamp of the Lord's house trimmed and burning. It is located in a region almost wholly engaged in agricultural pursuits. Hills prevail, the soil is thin and grudgingly yields its increase. Markets also are distant. These and other conditions have made it hard to provide adequate salary for ministers and for the Boards. Short pastorates resulted and frequent vacancies of less or greater length lowered the spiritual interest and enthusiasm. It has also been troubled by family differences, almost feuds at times and some, due to human frailties, have brought sorrow upon their fellow worshipers. In spite of all handicaps and hindrances the ordinances of the Lord's house have been sustained, the gospel has been earnestly proclaimed and believers have been built up in their most holy faith, through more than three-quarters of a century. Several showers of refreshing have come from the Lord at opportune times and the hearts of the faithful were gladdened and the church continued to witness valiantly for Christ. The early records of the Session perished when the house of Charles H. Book, the clerk of session, was burned. Its membership is 95. The expenses of the past year were \$780 and the gifts for the Boards \$210 and \$145 for miscellaneous charities.

PASTORS AND STATED SUPPLIES

Rev. John Moore, 1847-1849; Rev. T. Sharp Leason, S. S., 1849; Rev. John Coulter, 1850-1858; Rev. James Coulter, 1865-1871; Rev. Alexander S. Thorn, 1872-1875; Lic. Alonzo W. Lawrence, S. S., 1877-1878; pastor, 1878-1880; Rev. George W. Bean, S. S., 1880-1883; Rev. D. H. Laverty, S. S., 1885-1886; Lic. J. G. Rose, S. S.,



May-October, 1887; Rev. Henry G. Blayney, 1889-1896; Rev. I. Davison Decker, 1897-1903; Rev. Charles L. Bradshaw, 1905-1914; Rev. George J. Timblin, 1915-1918; Rev. David R. Thompson, 1921-.

ELDERS

H. C. Linn, M. D., James Smart, Robert Allison, James Campbell, William Porter, George Christy, Thomas Cratty, Wm. McElvain, A. Kerr McCandless, Alfred W. Christy, J. R. Billingsley, Walter Curry, Charles H. Book, Henry Peters, Houston Russell, Wm. Stewart, John C. Newman, Alfred J. Black, Leon V. Groves, M. D., and Ira Sankey.

Present Session: James E. Perry, Glenn Brown, Wm. Daugherty and H. Curtis Hockenberry.

IRWIN

Irwin Church was organized as a Cumberland Presbyterian Church by Rev. M. Bird but the exact date has not been found. From the earliest records the following were members—perhaps charter members prior to July 1, 1843, when the first members were received, viz., John Gibson, Nancy Gibson, Hugh Marshall, John Coulter, Streight Extell, Everton Davis, Hannah Davis, Joseph Kennedy, Henry Koonse, Betsy Koonse, Amos Koonse, Caleb Kirk and Julia Kirk.

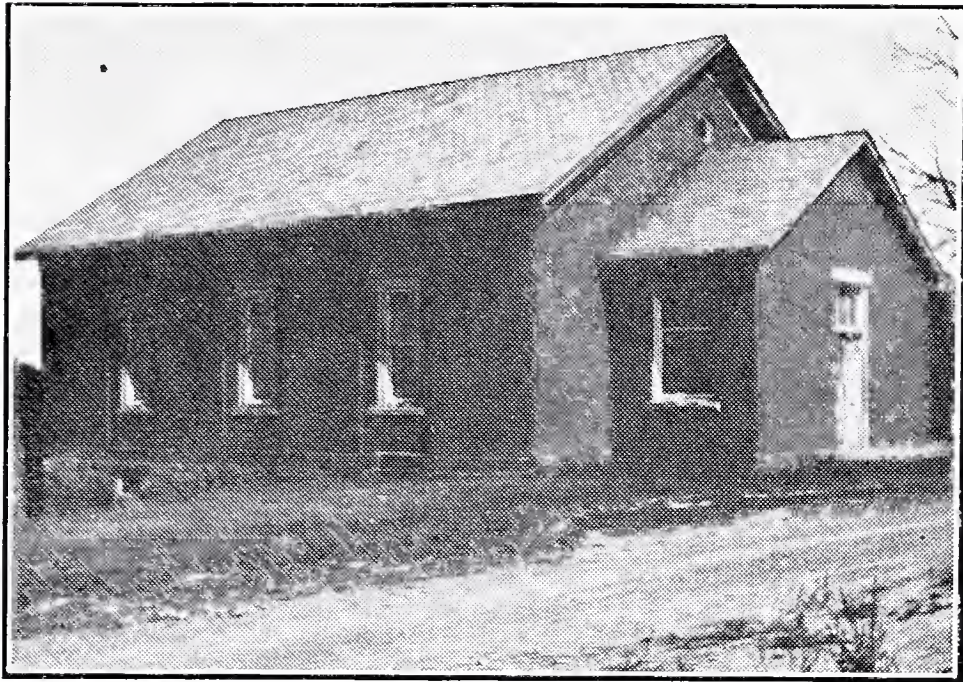
The early records are very meager, often only mention important events of the church's history. There is no record of the first Elders.

PASTORS

"On Monday succeeding the 2nd Sabbath of October, 1843, Jacob Murphy was installed pastor of said congregation in connection with the Coolspring Congregation." Rev. Murphy was the first pastor of the church. Rev. Jacob Wall began to supply the church April, 1850, and was installed pastor December 11, 1852, giving one-third of his time for \$100 per year. The dates when the pastorate of Rev. Murphy, who died December 23, 1850, began and that of Rev. Wall are not recorded.

Rev. Joseph Gallagher began his work April 1, 1865, at the rate of \$160 for one-third of his services. His salary was advanced to \$200 in 1871 and so popular was he that the congregation prospered until in 1877 the congregation offered him \$300 for one-half of his services. He asked to be relieved April 1, 1877, after a pastorate of twelve years, but was present and preached January 2, 1888.

Rev. J. I. Means supplied the church one year, ending April 1, 1889. It is not likely that Rev. J. I. Means was installed in 1889 for one-half of his time at \$300 salary, for Rev. E. H. Lyle was promised a similar salary from April 1, 1890. He accepted the call "reserving



the right to quit any time by giving two months' notice." Rev. Lyle may have supplied for a few months, but Rev. A. B. Miller was called April 1, 1891, for one-half of his time at a similar salary. No other ministerial records are given.

After the union and reunion of the Presbyterian and the Cumberland Presbyterian Churches was effected in May, 1906, the Irwin Church was formally received into the Butler Presbytery, November 26, 1906. This church became a part of the Amity and Millbrook pastoral charge and has proved itself as a true yokefellow. It has also made commendable progress in the various organizations within the church.

Since the union the church has had as pastors:

Rev. John A. James, 1907-1914; Rev. W. Gray Alter, 1915-1918; Rev. Melzar D. McClelland, Ph. D., 1919-1921; Rev. W. H. Nicholson, 1922-.

ELDERS

John Gibson, Amizi Axtell, Hugh Marshall, John Coulter, Joseph Beighlea, William Osborne, Samuel Kilgore, Oliver Beach, D. H. Alexander and Alvah Osborne.

Present Sessions Thomas W. Jack, James L. Griffin, M. Luther Beach, Frank Burdette, Henry Turner and Chester Smith.

ZELIENOPLE

Dr. Detmer Basse, a native of Frankfort, Germany, came to Butler county in 1802 and purchased ten thousand acres of land lying in Butler and Beaver counties. On his estate he laid out a village which he named Zelianople for his daughter Zelig and built a wooden baronial castle and outbuildings of unique designs one-half mile west of the village site. He named his castle "The Bassenheim." In 1810 the little community built "an octagonal brick house on the Diamond for

school and religious purposes." Tradition says that Rev. Reed Bracken, the young pastor of Plains and Mount Nebo Churches, preached in this building as early as 1810 to the few English speaking residents of the community. The settlers of Zelienople were almost exclusively of families reared in strict Lutheran and German Reformed Churches. They used the German language in social and business intercourse, in school and in religious services. The isolated Americans were as aliens in the land of their birth and they longed for religious instruction in their own tongue.

The four persons who were most active in securing occasional services were Thomas Wilson, his two sisters and Mrs. Sarah Hoffe. The first official reference to this little band is found in the minutes of Synod of Pittsburgh for 1824 where Zelienople is listed with "vacant congregations not able to support a pastor." It is annually reported in this list until 1831 when the name disappears altogether. But the little band persevered in their efforts to secure the bread of life and they were not entirely forsaken. In 1829 Rev. William Nesbit, recently installed pastor of the Hopewell Presbyterian Church in Beaver county, supplied at Zelienople for a year. From 1830 to 1836 Revs. Aaron Williams and Hays preached frequently while employed as teachers in the Manual School established by the Presbytery of Pittsburgh in 1825 in the "Bassenheim." This school was for poor, yet worthy and capable, probably orphan, young men to secure an education with the privilege of working for their board and tuition. This experiment was discontinued in 1836 after the State Public School system was adopted in 1835 and the little band was again without a spiritual adviser. The Rev. Lemuel F. Leake prior to 1845 served one or more years as missionary for the Board of Domestic Missions at Zelienople and Harmony and other places. He became pastor of Mount Nebo in 1845 for one-half of his time and being a classical scholar and a teacher by instinct, he conducted a Select School in Zelienople where he lived. He doubtless encouraged the formation of a congregation and the first meeting with this end in view was held March 31, 1845, in the school house. A constitution was adopted consisting of seven articles for the conduct of the civil affairs of the congregation. The preamble of this document is worthy of record, viz.: "That for the purpose of securing regular and steady preaching by the ministry of the Presbyterian denomination we, the subscribers residing in Zelienople, Harmony and vicinity do agree to form an association to be styled the Zelienople and Harmony Presbyterian Congregation, subject to the provisions of the following constitution."

At a meeting of the congregation September 7, 1846, three resolutions were adopted, to-wit: 1st, "That as soon as the way is clear a Presbyterian Church shall be organized in this place; 2nd, That we

apply to Presbytery for the same donation of \$75 to be continued for the coming year; 3rd, That a committee of five be appointed to solicit subscriptions and to become responsible to Rev. Leake for the sum of \$125 for his services as pastor of our church." The congregation must have presented its petition to Presbytery at the September meeting for the organization was effected November 7, 1846, by a committee composed of Rev. Reed Bracken, Rev. Newton Bracken and Elder Matthew Graham. The service was held in the Baptist Church and the following members were enrolled, nine from Mount Nebo and four others, namely, Thomas Wilson, Esq., Mrs. Nancy Wilson, Jane Wilson, Mary Ann Wilson, Mrs. Margaret Story, Mrs. Ann Wilson, Mrs. Mary Lusk,



William Covert, John L. Welsh, Mrs. Jane Welsh, Mrs. C. R. Leake, Mrs. Sarah Hoffe and William Potter. Thomas Wilson and John L. Welsh were chosen Elders and were ordained and installed by the committee. Rev. Leake was only Stated Supply of the church he had founded until June 23, 1849. Twenty-three members were received but the membership at the close of his work was eighteen.

The church was vacant until November, 1852, when Rev. James S. Henderson consented to supply half time for \$150 per year in connection with the pastorate of Slippery Rock Presbyterian Church in Beaver county and his charge of a school in North Sewickley. This relation continued until October, 1855. It was under Rev. Davidson that the work of building a church was undertaken. On June 9, 1854,

the building committee comprised of James Covert, Francis F. Wilson and Craig B. Wilson were authorized to take bids for a brick building thirty-four by forty-six feet and not less than sixteen feet high. This building was completed in 1855 at a cost of \$1500 and was dedicated with a debt of \$425, which was paid four years later. This building is the Sabbath School room since the new part was added in 1902, making a neat and commodious edifice. This addition cost \$14,000. Before the church was erected services were held in the school house, the Baptist Church and for the last several years in the Methodist Episcopal Church.

Rev. Henry Webber supplied the church from the latter part of 1855 to 1865, giving one-half of his time at a salary of \$175. The church had thirty-eight members when he began work and thirty-one were added. Rev. D. D. Christy supplied the church one-half of his time for \$300 per year for two years, 1866 to 1868, when he returned to the United Presbyterian Church.

The church grew slowly in numbers and financial strength under the supply system of nearly twenty-five years, the period that especially needs the presence and wise counsel of an approved workman. As the town prospered and enlarged the church grew apace. It has now its greatest membership, three hundred two, and is one of the most active, efficient and growing churches of the Presbytery under its capable pastor, Rev. C. N. Moore. The Sabbath School, Missionary Society and Endeavor Society have borne much fruit.

Sons of the congregation who have become ministers are: Samuel M. Goehring, Albert H. Goettman and Joseph R. Goehring.

PASTORS

Rev. Lemuel F. Leake, S. S., 1846-1849; Rev. James S. Henderson, 1852-1855; Rev. Henry Webber, 1855-1865; Rev. D. D. Christy, 1866-1868; Rev. Samuel L. Johnston, 1870-1882; Rev. Rudolph C. Yates, 1883-1895; Rev. Paul J. Slonaker, 1895-1901; Rev. Hugh Leith, 1902-1909; Rev. J. Claire Leech, 1910-1911; Rev. Ardo P. Bittinger, 1911-1915; Rev. Andrew F. Heltman, 1915-1917; Rev. Charles N. Moore, 1919-.

Thomas Wilson, John L. Welsh, Ferris Armour, Ethan Kelly, Robert Semple, F. S. Wilson, Thomas Potter, D. P. Boggs, R. S. Nichols, Albert Winter, Henry Buhl, E. J. Fithian, M. D., A. H. Wilson, M. D., J. A. Osborne, M. D., George W. Mayes, Matthew Graham and J. B. McIntire.

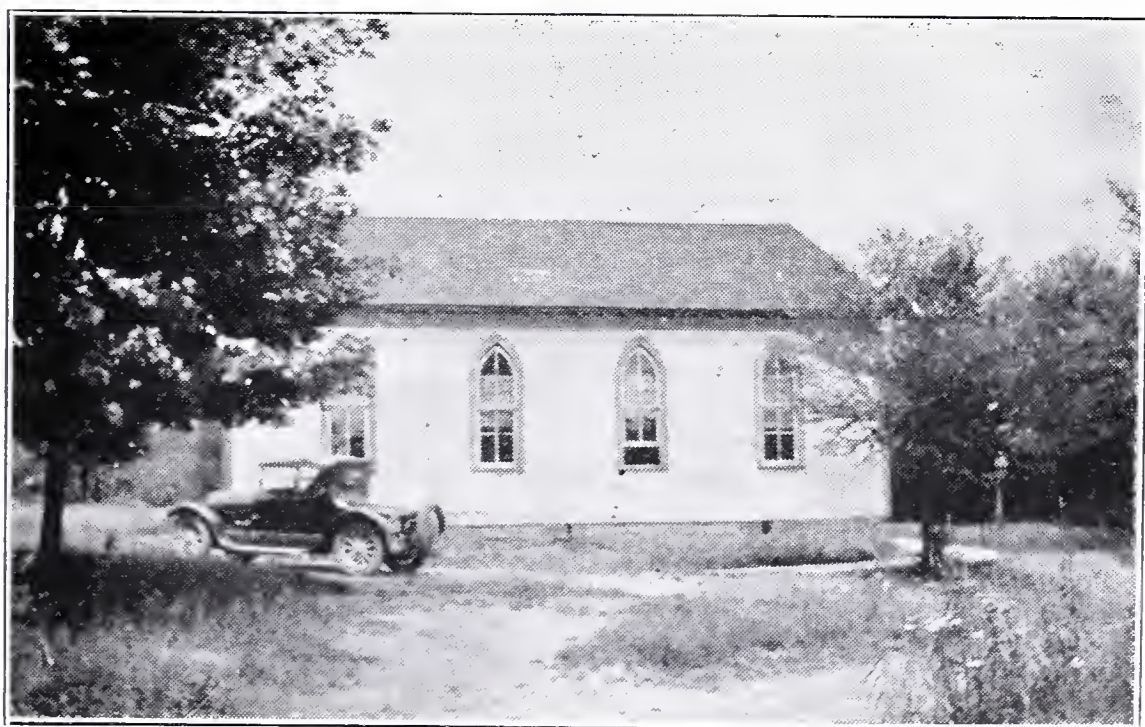
The Present Session: David G. Bastian, W. Henry Gelbach, Samuel O. Wright, John E. Kocher, Charles H. Goehring and D. Ray Colmery.

NEW SALEM

The New Salem Presbyterian Church is located in the village of Annisville, midway between Scrubgrass, Ebenezer (Parker City) and Concord Churches, and was constituted from families connected with these churches. The church consisted of twenty members and was organized in the barn on a farm, now owned by Miss Lizzie Cook, July 12, 1847, by Rev. Loyal Young and Rev. Lewis L. Conrad. Fifteen letters were presented to the committee, viz., Richard Allen, Mrs. Mary Allen, William D. Allen, Mrs. Jane Allen, Mrs. Mary Bond, Peter Coe, Mrs. Christina Coe, George Gibson, Mrs. Nancy Gibson, Catherine Hadley, Sarah Hilliard, Mrs. Nancy Myers, Mrs. Sarah McMahan, Peter Shira and Mrs. Jane Shira. Five others were received upon examination and profession of their faith as follows: Catherine Hilliard, Watson Mayes, Mrs. Sarah Ann Mayes, John Moore and Margaret Ann Shira. Having formally adopted the Doctrinal Standards and Form of Government the church was constituted and commended to God in prayer. The members of the Session were Richard Allen, William D. Allen and George Gibson.

"The congregation now found that the time of action had come," says one of the first Elders. They proceeded to erect a house of worship. Materials were brought to the location agreed upon for the church. The lumber was put in a drying kiln and when almost dried caught fire and was consumed. Though the loss was heavy, the people came promptly to the rescue and in due time a house of worship, forty-five feet long, forty feet wide, with a ceiling fourteen feet high was completed and dedicated to the worship of the true and living God.

The first four years the church depended upon Presbytery and such occasional supplies as could be secured for the bread of life. None of its members were blessed with much of this world's goods and



the growth was slow, yet throughout its history the members had been loyal to the church and loyal to the pastor. The truest test of a church is not what the gospel does for its families and the community but the Christlike love for others which true followers of the meek and lowly Nazarene manifest.

This church has never had a pastor of its own and in all its connections with other congregations has it had an equal share of the pastor's services. One seventh of its history the church has been without an under shepherd. New Salem Church has earned the right to be fat and flourishing in its old age. The spiritual life and influence which the church has exerted upon the ideals and morals, social and political, activities of the community caused a grateful people to return on July 12, 1922, the seventy-fifth anniversary of the organization of the church, to praise and render thanks before the ever-blessed God for His unfailing mercy, grace and love. The church enters its last quarter of its first century with faith and courage.

PASTORS

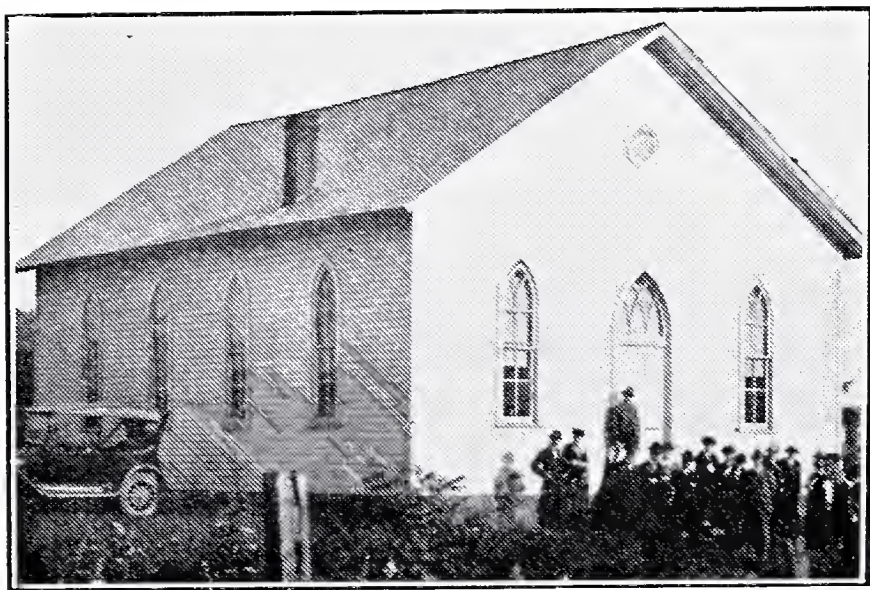
Rev. John V. Miller, 1851-1855; Rev. J. Redic Coulter, 1857-1870; Rev. Beriah C. Montgomery, 1873-1876; Rev. Thomas M. Thompson, 1878-1882; Rev. William J. Hazlett, 1883-1894; Rev. Robert L. Alter, 1894-1903; Rev. Willis S. McNees, 1903-.

ELDERS

Richard Allen, William D. Allen, George Gibson, Edward E. Evans, George McClelland, Samuel H. Moore, James Hall, J. Miller Shira, W. Perry Mechling, W. Hamilton Redic, Melzar D. McClelland, Silas H. Evans, R. Oliver Lewis, W. Shryock Allen, Andrew D. Groom, W. Allison Bell, Nelson W. Cress, and A. Warren Robb.

NORTH BUTLER

In the minutes of Redstone Presbytery for April 10, 1798, Thorn's Tent is among the vacancies making "supplication for supplies." As nearly as can be ascertained this tent was located on the Robert Thorn farm about a mile south of west from the present North Butler Church. Later most of its attendants combined with those of Salt Spring under the new name of Harmony Congregation. Still some Presbyterian families remained in the vicinity of the old tent and were nominally in the bounds of the Concord and Butler Churches during the pastorate of Rev. John McPherrin, which closed with his death February 10, 1823, and while his successor, Rev. John Coulter, was pastor of the Butler Church. These scattered families were accustomed to meet at Fergus Hutchison's for worship. In the winter services were held in his house and during the summer they worshiped monthly in Mr. Hutchison's barn.



An old lady, Mrs. Martha J. Campbell, of North Washington, recalls an incident that occurred in that barn. Her mother was a sister of Mrs. Hutchison and though only a child, she remembers most distinctly how frightened she was when her moth-

er fainted during the services. She believed her mother was dead and could hardly be pacified.

On April 14, 1846, "a petition was presented to Presbytery from a number of the inhabitants of Donegal and North Butler Townships requesting that a congregation might be organized in that region." Revs. R. B. Walker and Thomas W. Kerr were appointed to meet at the house of F. Hutchison on the 3rd Tuesday of May at 12 M. to organize a congregation if the way should be clear. The committee reported that "they had fulfilled their appointment and organized a congregation to be known by the name of North Butler." It appears that the congregation consisted of Mr. and Mrs. Samuel Jack, Mr. and Mrs. Joseph Thorn, Mr. and Mrs. John Russell, Mr. and Mrs. Wilson McCall, Mr. and Mrs. Isaac Robb and Mrs. William Neyman and was regarded as a branch of the Concord Church.

On October 6, 1847, the congregation asked for "the organization of a church" and Rev. John Coulter was appointed to organize a church at that place between this and the Spring meeting of Presbytery. Rev. Coulter performed the duty assigned him on January 18, 1847. The original members were about twenty, including all in the congregation. Samuel Jack, Isaac Robb and Joseph W. Thorn were chosen Elders at the organization. Presbytery tried to send two of its ministers to supply the church between each meeting of the Presbytery. Otherwise the Church was left to secure its own supplies. After Rev. Miller was released April 4, 1858, the church had few supplies for two years. The church became almost disorganized. It appealed to Presbytery in June, 1860, "to be united to the Church of Butler," and the latter concurred in the request. A committee appointed to inquire as to the right property recommended, "that no union of these congregations be effected, 1st. Because a union of the North Butler Church with that of Butler, effecting the disorganization of the former, would be attended with a forfeiture of property belonging to that church. 2nd. A connection of the two churches in one pastoral charge would

meet with prompt and decided opposition from the Church of Butler." This report was confirmed by Presbytery. This was fortunate for the Church was bestirred to renewed effort and Presbytery took an active interest in its behalf. Between June, 1862, and April, 1865, Rev. James Coulter was Stated Supply, giving one-third of his time to this church.

The first house of worship, a frame building, was erected in 1848 on the present grounds which the young church bought from Mr. Fergus Hutchison. This building was burned before it was finished. Undaunted, the congregation reared another frame structure upon the same foundation a year later. Rev. John Coulter preached the dedicatory sermon of this house. The present house of worship was erected in 1881 at a cost of approximately \$1,500.

From the beginning of the pastorate of Rev. J. H. Marshall to the close of Rev. W. H. Sloan's service except when Rev. Decker supplied it and was pastor, this church was associated with the mother church and at present is united with the East Butler Church. This typical country parish has been seriously affected by the trend away from the farm, yet in recent years it has given splendid support to the Boards. It reported 123 members this year, but its real work cannot be tabulated.

PASTORS

Rev. John V. Miller, 1851-1858; Rev. James Coulter, S. S., 1862-1864; Rev. James H. Marshall, 1865-1889; Rev. I. Davison Decker, 1898-1903; Rev. Wilson H. Sloan, 1903-1910; Rev. Charles C. Cribbs, 1911-1913; Rev. George J. Timblin, 1913-1915; Rev. Melzar D. McClelland, Ph. D., 1915-1919; Rev. Earl L. Stehman, 1918-1922.

ELDERS

Samuel Jack, Isaac Robb, Joseph Thorn, William Dinsmore, John L. Neyman, Archibald McJunkin, Andrew McCaskey, W. C. Robb, Christy Robb, W. J. Hutchison, W. Henry Neyman, J. Harvey Christy and Robert E. Robb.

Present Session: Sumner B. Badger, J. Harvey Moser and Charles Hutchison.

SLIPPERY ROCK

Where the road from Franklin to New Castle intersected the road from Butler to Mercertown, a village started about 1825. Being midway between these four county seats the village was appropriately named Centerville. Then as now, these roads were popular routes of travel and the village located at their junction became a trading center for a wide district, the most important between the larger towns named. Naturally tradesmen and others serving the public located at this center. By 1835 one or more representatives of the following vocations were

citizens of the village—physician, tavern-keeper, merchant, blacksmith, carpenter, tinsmith, wagonmaker, cabinetmaker, shoemaker, hatter and tanner.

Residents of Presbyterian persuasion in the vicinity and village attended either Plain Grove or Harrisville, each about five miles distant. This they continued to do for more than a quarter century when a desire began to manifest itself for the organization of a church in the Borough of Centerville. At a meeting of Presbytery, April 11, 1854, the following action is recorded, "Petitions were received from



the citizens of Centerville and North Liberty asking for organization of churches in these places. Messrs. Young, Munson, Walker and Satterfield were appointed to organize a church at Centerville on the 18th inst. and one at North Liberty on the day following if the way be clear."

The organization was effected April 24, 1857, with twenty-nine members—all by certificate, as follows: William B. Cooper (Elder), Mary Cooper, David Armstrong, Margaret Armstrong, Elizabeth Smith, Margaret Cowan, James Tharp, Elizabeth Tharp, Isaac A. Davidson, Ann Eliza Davidson, Thomas Kerr, Harriet Connor, David M. Porter, Mary Ann Porter, Fannie A. Porter, Eli G. Cooper, Nathaniel Cooper (Elder), Jane Cooper, Elizabeth Bigham, Hezekiah H. Vincent, Polly Vincent, Asenath Beckwith, William McConnell,

Jane McConnell, Thomas Mifflin, Mary E. Mifflin, Mary Seth and Elizabeth Jane Cooper. The first twenty-five named were from Plain Grove Church, the three following from Harrisville and the last one from Center Church.

Nathaniel Cooper, William B. Cooper and Thomas Mifflin were the first Elders. Centerville was the name selected by the congregation. Presbytery approved, April 15, 1902, the change of the name to Slippery Rock in order to correspond to the change of the borough name to that of the Post Office. The early services were held in the school house and the first communion service was held in the United Presbyterian Church.

A frame church, forty by fifty feet "without vestibule, flat ceiling and tower above the gable end" was erected in 1855 at a cost of \$2,400. In the same year the Sabbath School was organized and September 1, 1856, a Woman's Missionary Society was effected. Both of these organizations have been the pride and the strength of this congregation.

For two years the church was supplied by various ministers. Licentiate Samuel Williams preached his first sermon July 6, 1856, as Stated Supply. The church had thirty-four members at that time and he continued to supply this church until he was ordained and installed as pastor, April 14, 1856. He gave one-half of his time to Centerville at a salary of two hundred fifty dollars when neither manse nor vacation were included. The other half of his services he gave to Muddy Creek Church. The church greatly prospered under Rev. Williams and at the end of twelve years wanted the whole of his services, but Muddy Creek protested so strongly that the latter congregation secured his release from Centerville July 22, 1869. One hundred fifty-two members had been added by examination and sixty-seven by letter. For the first eight years of this pastorate the pews were appraised by a committee and assessed twenty per cent for the pastor's salary and for two years the assessment was raised to thirty per cent when the plan was discontinued. A sample may be given:

January 7, 1867	Samuel McCleary	Dr.
To 30% tax on Value of Pew No. 14.	Value \$25.00	\$7.50

"In 1862 Mrs. Mary A..... voluntarily appeared before the Session and confessed her fault of having married without the consent of her parents and at a time when her assistance was much needed at the home of her father on account of sickness in his family, whereupon she was restored to good and regular standing in the church." This incident shows either the strictness of the Session or a tender conscience—perhaps both.

Upon the foundation so well laid four pastors—Rev. D. C. Cooper, Rev. James A. Menaul, Rev. James H. Wright and Rev. Jesse

L. Cotton—each with a service of about five years, rendered equally faithful and efficient service with only a small increase in membership. The establishment of a State Normal School at Slippery Rock in 1889 during Rev. Jesse L. Cotton's pastorate brought new families and an increasing number of students into the town. The church shared this prosperity under the pastorates of Rev. George R. Edmundson, Rev. Charles N. Moore's long service of fifteen years, and is continuing under Rev. George S. Bowden. The membership has increased from 186 in 1890 to 442 in 1923. In 1890 the church shared the pastor's services with North Liberty Church and paid to the Boards \$207 and \$675 for congregational expenses. It has long had its own pastor and paid in 1923 to the Boards \$1,506 and for congregational expenses \$3,317.

The church has enjoyed three ingatherings; nineteen were added on confession in 1858, eighty-six in 1867, and fifty-six in 1876-7. The growth has been steady and substantial and holds the fourth place in membership among the churches of the Presbytery. Under the vigorous leadership of Rev. Bowden they have been preparing either to remodel the present building or erect a new house of worship in the near future.

MINISTERS

Rev. Samuel Williams, 1857-1869; Rev. D. C. Cooper, 1870-1875; Rev. James A. Menaul, 1875-1881; Rev. James H. Wright, 1882-1887; Rev. Jesse L. Cotton, 1889-1893; Rev. George R. Edmundson, 1894-1903; Rev. Charles N. Moore, 1904-1919; Rev. George S. Bowden, 1919-.

ELDERS

Nathaniel Cooper, William B. Cooper, Thomas Mifflin, William Bigham, Benjamin Campbell, Thomas Kerr, Levi Dale, Andrew Breckenridge, William O. Breckenridge, James Tharp, John T. Bingham, Hezekiah H. Vincent, Benjamin Pearson, M. D., William Kaufman, James S. Wilson, Alfred W. Christy, Thomas S. Coulter, Prof. I. Milton McClymonds, Willis H. Dickey, Lewis L. McCullough, George V. Patterson, Charles A. Bowers, Clay C. Ruff, John T. Hogg, John A. Eakin, Benjamin Pearson, Norman F. Doerr and Samuel L. Cheeseman.

WEST SUNBURY

The people of the neighborhood of West Sunbury were warm supporters and patrons of the Common School Law enacted in 1834. This interest grew and gave substantial encouragement to Mr. Adolphus Rebstock to offer instruction in 1851 in the Classics and English branches. The Academy thus founded prospered and attracted eager and progressive students for miles. In about 1858 Rev. William T. Dickson, a Presbyterian minister and a native of the county, was in-

duced to take charge of the school. Rev. Dickson frequently held religious services in the building in which the school was conducted. The interest thus created caused a number of families in the village and vicinity to prepare a petition and present it to the Presbytery of Allegheny asking for a church organization. The request was granted and a church was organized on September 4, 1860, by Rev. Loyal Young, D. D., Rev. J. F. Boyd (in place of Rev. R. B. Walker) and Rev. Samuel Williams. The name given the new organization was Sunbury and so continued until the name was changed to West Sunbury, owing to a change of the name of the town for postal reasons. The original members were: William C. Glenn and Rachel Glenn, James, Ann, Margaret and Samuel Glenn, William M., Catherine, Jane and Margaret M. Glenn, W. S. Mechling, William and Nancy Patterson, Joseph W. and Nancy Thorn, Henry C. and Sarah L. Linn, Sarah A. Wick, Andrew, Sarah A. and Richard Wick, J. C., Rebecca M., Clarissa and Alfred Wick, James and Anna E. Gould, and Samuel, Fannie, Perry, Sarah and Amanda McElvaine.

Henry C. Linn, M. D., and Joseph W. Thorne were chosen elders and ordained by the Presbyterian committee. Dr. Linn was appointed Clerk of the Session.

For almost fifteen years the congregation worshiped in the Academy building, now used by the Common School until the new church was built at a cost of \$5000 and dedicated July 4, 1875.

Guided by earnest and consecrated pastors this congregation has faithfully proclaimed the gospel at home and abroad and generously supported the West Sunbury Academy until that institution gave way to a High School, to which a Vocational Department has been added.



The church appropriately celebrated the fiftieth anniversary of its organization in September, 1910, the Presbytery being its guest.

MINISTERS

Rev. John Coulter, 1862-1864; Rev. James Coulter, 1865-1871; Rev. Alexander Thorne, 1872-1874; Rev. Wm. T. Dickson, 1875-1877; Rev. George W. Bean, 1878-1885; Rev. James H. Wright, 1887-1892; Rev. Davison Decker, S. S., 1892-1896; 1896-1903; Rev. Charles L. Bradshaw, 1905-1914; Rev. George J. Timblin, 1915-1918; Rev. David R. Thompson, 1920-.

ELDERS

Henry C. Linn, M. D., Joseph W. Thorne, Samuel McElvaine, Wm. C. Glenn, Samuel Hilliard, John S. Wick, Perry W. Conway, Andrew Porter, J. Shepherd Campbell, Milton Hall, Joseph H. Timblin, G. Coulter Gibson and J. Horace Glenn.

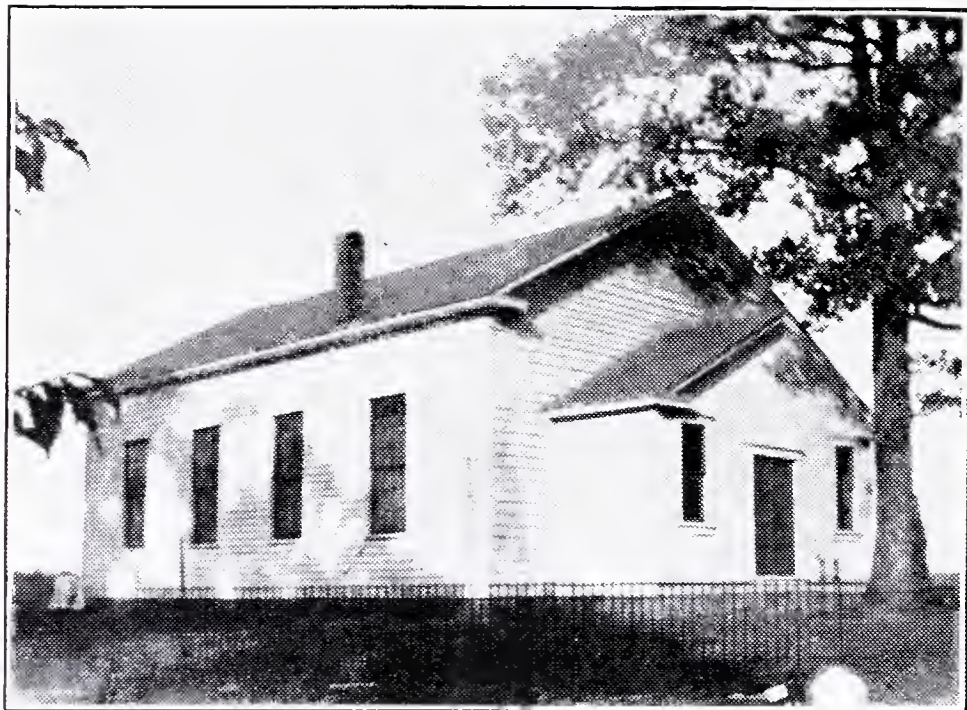
Present Session: Charles R. Glenn, DeLoss Hindman, Oliver R. Thorne, Wm. H. Dann, LeRoy Wick, Claire C. Glenn.

A matter of historic interest was the call issued April 6, 1905, for the services of Rev. George J. Timblin, pastor of the Portersville Church and he signified his readiness to accept the call but a petition of two hundred of his parishioners was presented to Presbytery protesting against his release and after careful consideration Presbytery declined to dissolve the pastoral relation.

SUMMIT

Within the triangle formed by the church buildings of Butler, Middlesex and Westminster congregations were a number of Presbyterian and United Presbyterian families that traveled long distances to their respective places of worship. In the same bounds were other Scotch-Irish families with affiliations for Presbyterianism but not connected with either denomination. Rev. Ephraim Ogden in his historical sketch says, "Long previous to any ecclesiastical organization people frequently assembled on the Lord's Day for religious exercises in this neighborhood in the open air, private houses or the school house near this place, but more frequently in a house of worship for Protestants and familiarly known as 'The Temple.' "

It seems that the need of a church for this section was realized by these denominations at about the same time. Because denominational spirit had not begun to yield to comity each sought to preempt the field. The outcome was that two churches were organized within three weeks of each other, two church buildings one mile apart and two small congregations. In response to a petition praying for the organization of a church at Jefferson-Summit, five miles south of Butler, on the Saxonburg Road, Presbytery on April 12, 1864, appointed Dr. Young, Rev. E. Ogden, William Campbell, Philip Miller and William



McGeary to visit the grounds and if in their judgment proper, to organize a church and they were instructed to proceed in this matter as soon as practicable. The committee performed its duty on May 2 when sixteen certificates were presented from Middlesex Church and four from Butler Church as follows: Joseph Graham, Abraham Lowman, James McClellan, Mary J. McClellan, Robert McGeary, Matilda McGeary, Elizabeth Fitzsimmons, Eliza Wright, Elizabeth Martin, Martha Martin, Rosanna Martin, Catherine Brown, Margaret R. Cochran, Nancy Deer, Elizabeth Martin, Thomas Martin, Margaret Martin, Nancy Martin, Jane Wright, and Elizabeth Johnson.

The name selected for the church was Summit. The first Elders were Joseph Graham and Thomas Martin. For the first twenty years this church was supplied. Rev. James S. Boyd, William I. Brugh and Jesse W. Hamilton ministered to it two, five and two years respectively. Then Rev. Ephriam Ogden gave it one-third of his time for almost eighteen years in connection with Middlesex Church. Its membership reached its highest number, 147, in his ministry. Rev. W. S. McNees served the church five years from December 2, 1890, to January 1, 1896, when Presbytery granted the request of Middlesex for all his services. Rev. Edwin R. Worrell, of the Second Church of Butler, supplied it from April, 1900, to April, 1906, and Rev. W. L. McMillan, of Middlesex Church, from April, 1907, to February, 1920. On January 19, 1922, the church received its second pastor, Rev. Henry B. Ellwood.

A spirit of neighborliness has marked the history of this congregation. Though lacking in financial resources the people love the church and have been very loyal to it. Recently it has increased its support of the Boards greatly and also its pastor. The automobile traffic on the improved brick road is the source of much annoyance during the hours of worship. The only house of worship was dedicated June 22, 1867.

ELDERS

Joseph Graham, Thomas Martin, John Emerick, James H. Graham, George Welsh.

Present Session: William J. Welsh, Samuel M. Wright, Daniel F. Negley, Samuel J. Patterson.

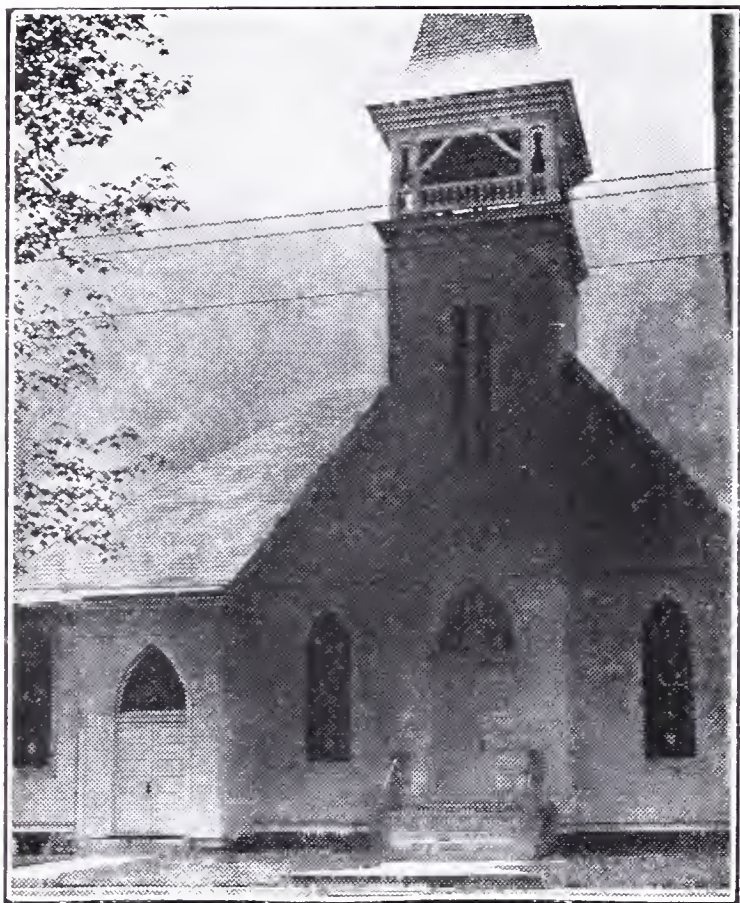
MARTINSBURG

Prior to the laying out of the village of Martinsburg, now Bruin Borough, the pioneer residents were mostly of Presbyterian ancestry and attended the Bear Creek Presbyterian Church. This congregation became highly incensed over the action of Presbytery in refusing to receive into its membership Rev. Joseph Johnston, who had supplied them so acceptably for some months and in refusing permission to Rev. Johnston to continue to act as Supply. The church withdrew excepting five families and Elder John Shryock from the control of the Presbytery and was received into the Presbytery of in the Associated Reformed Presbyterian Church at Mercer, Pa., May 28, 1834. After this unfortunate incident no effort was made to effect a Presbyterian organization in that region until a number of Presbyterian families became residents of Martinsburg during the early oil development which had the village for a center. What Presbyterian minister first gathered together the Presbyterian families for public worship and those in sympathy with them is not known now. Neither is it known who were foremost in encouraging the movement for a Presbyterian organization. Sufficient interest developed that Presbytery approved a request for the organization of a church and directed Rev. James Coulter and Rev. James Marshall to repair to Martinsburg November 21, 1870, and if the way be clear to organize the church. The committee found an eager group of petitioners and organized a church with the following members: Eli Gibson, Elizabeth Gibson, Eli Gibson, Nancy M. Gibson, Elizabeth E. Gibson, Harvey Gibson, Isabelle Gibson, John H. Gibson, Sarah Gibson, Elizabeth Gibson, Montgomery Gibson, Mary Gibson, John C. Martin, Margaret Martin, Gideon W. Martin, Edward Morgan, Florinda Morgan, H. H. Say and wife, John Say and wife, Daniel M. Shakaley and wife, Elizabeth White, Jane White, John Walker, Nancy Walker, Ida Walker, Maria Kelly, Amos Young and wife. John C. Martin, Hamilton H. Say and Amos Young were the first Elders.

Rev. James Coulter supplied the new organization most of the time until Rev. B. C. Montgomery was ordained and installed January 27, 1874, as its first pastor in connection with New Salem Church.

The congregation busied itself in securing a building of worship which was completed December, 1873, for \$4500, but was not dedicated

until September 6, 1874. At this service Rev. Robert B. Walker, D. D., preached the sermon. The cyclone that passed over Martinsburg June 30, 1882, twisted the building so severely that considerable repairs were required. The unfavorable location of the church raised in due time the three-fold question, should the building be repaired or moved to a new location or erect a new church? These propositions kept the church agitated for several years. At one time it was decided to repair and enlarge the church, but finally it was decided to erect a new church in a new location at a cost not to exceed \$3000. Charles Schoenfield, Thomas S. Fleming, John Voght, W. A. Kelly and M. P. Black were selected as a building committee on April 11, 1896, and so vigorously was the work prosecuted that the building was dedicated October 25, 1896, at an expense of \$3099, less than one hundred dollars



more than their instructions. The basement was excavated in 1916 and an addition added costing \$6000. The building is now fully equipped for all the activities of the church. The dedicatory sermon of the present church building and that of the annex was preached by Rev. T. M. Thompson, D. D., a former pastor. A manse was secured in 1910 at a cost of \$3000.

The narrative for 1890 contains two interesting items, "The Sabbath School has been almost quadrupled in number. Many of these are adults from seventeen to sixty years of age. Most of these men and women have not attended Sabbath School since childhood and some of them had never attended. One Mission Sabbath School was opened in Smith School House with David Jackson as superintendent, and another was established in the Stephenson School House and both had good audiences. A Men's Prayer Circle was organized in February, 1890, by seven men who had not been accustomed to offer public prayer. David Jackson, H. M. Caldwell, Thomas Martin, V. F. T. Kelly, W. A. Kelly, John Sutton and Samuel Turner were the originators of this movement. They continued to invite others who had not taken part in prayer until they numbered forty men who became active in winning others to Christ. This group of men called in Misses Cora

and Blanche Knox, Hattie and Daisy Shorts, Mabel McCandless and Cora Turner to lead the singing in their meetings.

PASTORS

Rev. Beriah C. Montgomery, 1874-1876; Rev. Thomas M. Thompson, 1878-1882; Rev. I. Davison Decker, S. S., 1883-1889; Rev. Francis A. Kerns, 1889-1893; Rev. W. Lincoln McClure, 1893-1899; Rev. James E. Miller, 1900-1905; Rev. R. Curtis Stewart, 1906-1910; Rev. William F. Byers, 1910-1921; Rev. John C. McElroy, 1922-.

ELDERS

John C. Martin, Hamilton H. Say, Amos Young, John Say, Thomas Fleming, Samuel R. Gibson, Jennings C. McCandless, James W. Orr, F. M. Kinter, Samuel S. Knox, David Jackson and James S. Miller.

The Present Session: J. Tweed Kelly, Samuel R. Gibson, E. James Steel, John A. Cross, Van F. T. Kelly and Alonzo T. Daubenspeck.

JEFFERSON CENTER

In Jefferson Center and vicinity were a number of German families who used the mother tongue in their homes, in their social life and business transactions. They were industrious, frugal and pious. Their customs and ideals differed much from those of their countrymen in Saxonburg and its environs. The strong religious instinct and convictions of these families were aroused by the missionary zeal of Rev. Carl Linn. The hope of securing an organization in which the German tongue could be used in worship led them to prepare a petition signed by twelve persons and to present it at a meeting of Butler Presbytery June 27, 1871, requesting "the organization of a church near Saxonburg." The petition was favorably received and Rev. E. Ogden, Rev. J. W. Hamilton, Rev. Carl Linn and Elders J. D. Anderson and Thomas Martin were instructed to meet the petitioners and "to organize a church if the way was clear." This committee was also empowered "to apply to the Board of Home Missions for aid for Rev. Carl Linn to the extent they may deem advisable." In their report to Presbytery at its next meeting the committee stated that it had discharged the duties entrusted to it, organizing a church which was named Linnville, on July 8, 1871, consisting of "nine members and that ten had afterward been added" and that they had applied for \$350 aid for Rev. Carl Linn.

The original members were Frank Fruth, Mrs. Anna Fruth, Carl Goebel, Mrs. Elizabeth Goebel, George C. Grabe, Mrs. Elizabeth Grabe, Wilhelm Montag, Mrs. Catharine Montag, Edward Montag, Mrs. Maria Montag, John Cooper, Mrs. Hannah Cooper, Maria G. Cooper, Caroline

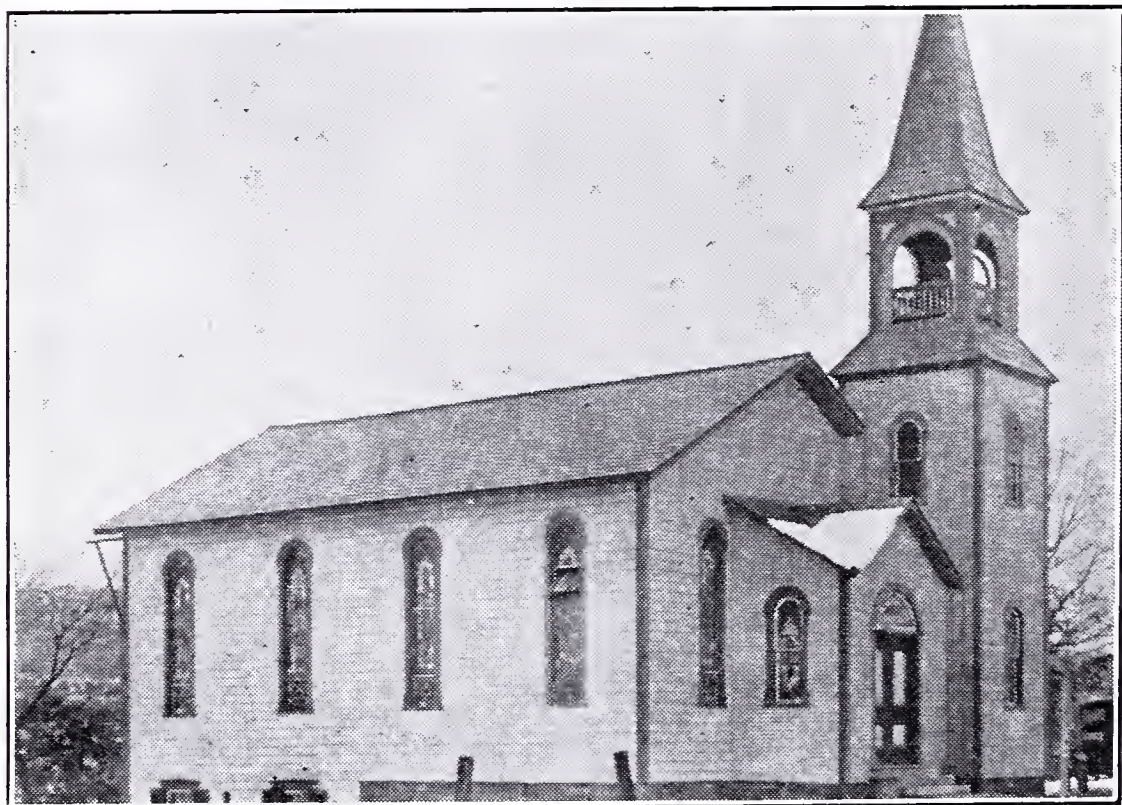
Cooper, Catherine Cooper, Gottlieb Steinhauser, Carl Steinhauser, Fredrich Siebert and Mrs. Christina Siebert.

Wilhelm Montag and John Cooper were elected Elders and were ordained and installed on the day that the organization was effected.

Rev. Linn supplied the congregation about one and one-half years and it was during his service that the present frame building costing \$2500, was erected on a plot of ground donated by Judge Ebenezer McJunkin. The Board of Church Erection granted \$500, the churches of Presbytery gave \$273 and some funds were procured outside of Presbytery.

A call for Rev. C. W. Seaman was presented to Presbytery for one-half of his services April 22, 1873, and at this meeting the church's name was changed to Jefferson Center. Rev. Seaman served the church until May 16, 1875, but was not installed as pastor. Because of the slender support that the small membership could provide and because there was no other Presbyterian church using the German language near enough to effect a joint pastorate necessarily left this faithful little flock isolated and helpless. The early Stated Supplies bore these privations without a murmur for love of their sincere and devoted families but the time came when they were driven to better their condition.

For five years after Rev. Seaman withdrew there are no Sessional records until Rev. John Launitz, of Allegheny Presbytery, moderated a meeting of Session on February 20, 1881, in which this unique and striking reason, worthy of record is given in these words: "Ever since the fall of 1876 the congregation has had neither pastor nor a regularly appointed supply, no regular meeting of the Session was held and consequently no minutes could be entered. After mature consideration of the existing difficulties springing out of the relationship of



the Lutheran minister preaching to a portion of our members, Session directed the Rev. John Launitz to address the said minister a letter in which he express the earnest admonition of the Session that the minister abstain from all inteferences with the existing order of the church and be careful not to encourage any strife whatever, for Session would at once order him to cease labors among us if he should not heed this warning."

From its organization the church used the German language exclusively, but during the time Rev. Limberg supplied the church many of the young people could not read the German language and began to demand English services. Rev. Limberg gratified this desire occasionally by preaching an English sermon in the evening. In deference to the aged, whose number was rapidly decreasing by death and removals and infirmities it was not until August 25, 1902, that it was voted "to hold two English sermons each month during the summer and autumn." A little later the German language was set aside altogether.

The first candidates for membership received instruction in the Shorter Catechism for six months or a year. This was a substitute for Confirmation or the modern Communicant Class.

Duplex envelopes were introduced April 1, 1911, and steadily increased the gifts for home support and mission causes. The Rotary System of Elders, which was adopted, was changed to the permanent system March 3, 1912.

Rev. A. J. Sauerbrunn after fourteen years service was called by Prospect and Mount Nebo Churches March 28, 1918, but inability to secure a suitable house for a manse the calls were declined. Through his earnest efforts the membership grew in numbers and activity. Its spirituality and efficiency have kept pace with its financial increase. The church is now connected with Summit under the leadership of Rev. H. B. Ellwood. Though from the beginning the membership has been small and its life often despaired of it is a fresh illustration of the truth that we should not despise the day of small things for we know not "whereunto a thing may grow."

MINISTERS

Rev. Carl Linn, S. S., 1871-; Rev. C. W. Seaman, S. S., 1873-1875; Rev. John Launitz, S. S., 1881; Rev. Augustus Reibert, S. S., 1881-1885; Rev. C. A. Limberg, S. S., 1885-1897; Rev. A. C. Espach, 1899-1903; Rev. Arnold J. Sauerbrunn, 1904-1920; Rev. Henry B. Ellwood, 1922-.

ELDERS

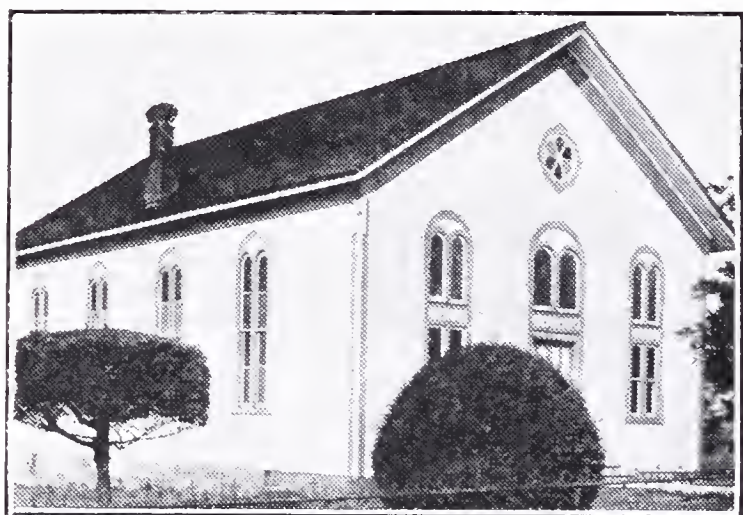
William Montag, John Cooper, Carl Goebel, Gottlieb Steinhauser,

George C. Grabe, Frank Fruth, William H. Grabe, John W. Hill, Philip Englehart, Jacob K. Wyant.

Present Session: F. Elmer Puff, Charles G. Wetzel and William Montag.

ALLEGHENY

This was the most northern of the seven Presbyterian churches organized at central points in the oil belt which crossed the County of Butler. It was gathered through the missionary zeal and efforts of Rev. James Coulter and a petition bearing the signature of a large number of people in Allegheny Township was presented to Butler Presbytery April 27, 1875. Some discussion arose as to the probable permanence of a church in an oil field and the wisdom of curtailing Rev. J. R. Coulter's congregation, but Presbytery appointed Rev. James Coulter, Samuel Williams and Elder James Crawford to visit the field and to organize a church if in their judgment the way was clear.



The committee organized a church of fifty-two members May 20, 1875, in the Grant School House and ordained and installed John R. Allen, S. Perry Eakin, Aranthus R. Carnahan and Charles C. Cooper, Ruling Elders. Presbytery approved the name Allegheny at its next meeting.

The young congregation remained true to the vows that the members made with God and with each other. The membership has not been large but has kept its lamp trimmed and burning in spite of the withdrawals of families due to the exhaustion of the oil sands and the deaths of those residents who were most interested in its organization and maintenance. Loyalty and fidelity of the congregation in providing for the maintenance of the gospel at home and for the work of the Boards are worthy of special mention. May the Lord bless it and cause it to bring forth fruit unto old age.

A neat and comfortable frame church building was dedicated February 4, 1876. Two ingatherings were experienced during the pastorate of Rev. J. H. Lawther; in October, 1902, twenty-eight were received upon confession and in February, 1904, fourteen more were added. In connection with Allegheny Church is a cemetery beautifully laid out, neatly kept and an honor to the church and community. Its draughtsman and caretaker for years—Mr. J. P. Milford, sleeps also in the place he had made beautiful.

MINISTERS

Rev. James Coulter, S. S., 1875-1880; Rev. Samuel A. Hughes, S. S., 1880-1883; Rev. Wm J. Hazlett, 1883-1893; Rev. James H. Lawther, 1901-1906; Rev. Thomas E. Thompson, 1906-1908; Rev. John W. Witherspoon, Jr., 1909-1917; Rev. Wm. C. Work, 1918-1920; Rev. Arnold J. Sauerbrunn, 1920-1922.

ELDERS

John R. Allen, S. Perry Eakin, Aranthus R. Carnahan, Charles C. Cooper, J. Parker Milford, William Beebe, Joseph C. Kiskaddon, Harlan P. Kiskaddon, Samuel N. McClymonds, James S. Miller, John E. Womer.

Present Session: Alexander Wilson, Torrance F. Young, M. Edwin Blair, W. W. Kapp and Frank L. Burns.

PETROLIA

On an April day of 1872, the drillers on "The Fanny Jane" oil well penetrated the sand and the golden fluid came with a rush. Soon the underbrush in the valley and on the hillsides of Bear Creek were alive with excited oil men. By the end of the year at least two thousand people had established themselves around the cross roads where Petrolia stands. Many boom oil towns like mushrooms came up over night and in a few years their names and locations live only in memory or in forgotten printed pages. Petrolia became a center for oil developments that continue to the present. All the evils and vices that have made new oil centers, mining camps and industrial developments notorious soon became evident in Petrolia. Saloons, gambling halls and dens of vice and iniquity were wide open and unashamed by day and night. The forces of righteousness and order were striving to overcome evil with institutions that exert a constant influence upon the ideals and customs of the community. Men and women, good and true, erected a building in 1873 for union religious services. It was later purchased by the Methodist Episcopal Church, which was the first church organization of the town.

While there were a goodly number of Presbyterian tradesmen and workmen among the five thousand



population no definite and systematic effort to gather them for worship was attempted until Mr. I. Davison Decker, a young licentiate of Newton Presbytery, came to Fairview, November 7, 1875. He preached frequently at Petrolia, but Rev. John Rutherford began to preach statedly to a small group of Presbyterians in April, 1877. This group applied to Butler Presbytery for the organization of a church. Their request was granted and Revs. Robert McCaslin, James Coulter, W. D. Patton and Elder J. C. Martin organized a church of twenty-five members July 10, 1877. Seven men, fourteen women and four young women composed the original members as follows: Mrs. M. C. Benedict, A. L. Ivory, Mrs. H. E. Ivory, Mrs. Susan Jewell, Mrs. Nancy J. Black, John Andrews, Mrs. Elizabeth Island, Mrs. S. E. Andrews, J. G. Brandon, Mrs. Emma Brandon, Miss Laura Brandon, Miss J. C. Hart, Thomas G. Schick, Mrs. Martha Schick, Levi G. Wilson, Mrs. Flora Wilson, Mrs. E. Kishartz, Mrs. R. E. Foster, Miss S. E. Foster, A. M. Bricker, Mrs. S. M. Bricker, Mrs. Sue D. Hill, Miss Elizabeth C. Linn, D. W. Bailey, Miss Mary E. Thompson.

The church name chosen was Petrolia Presbyterian Church. Mr. Alfred L. Ivory and John Andrews were selected for the office of Ruling Elder and were ordained and installed by the organizing committee. The congregation worshiped in various places in the school house, in the opera house at \$3.00 a Sabbath without fire and \$4.00 with fire and in the hose house or hall at \$5.00 per Sabbath. The church building was erected at great personal sacrifice and was dedicated January 23, 1887, having received \$392 aid from the Board of Church Erection. The building cost \$1537. The church has never had a large membership but it has had a faithful and loyal membership. Its missionary society was very active for years. The church was associated with Fairview and Martinsburg Churches and now enjoys one-half of the services of the pastor with Martinsburg.

PASTORS

Rev. John Rutherford, S. S., 1877-1878; Rev. I. Davison Decker, S. S., 1878-1889; Rev. Francis A. Kerns, 1889-1893; Rev. W. Lincoln McClure, 1893-1899; Rev. James E. Miller, 1900-1905; Rev. R. Curtis Stewart, 1906-1910; Rev. William F. Byers, 1910-1921; Rev. John C. McElroy, 1922-.

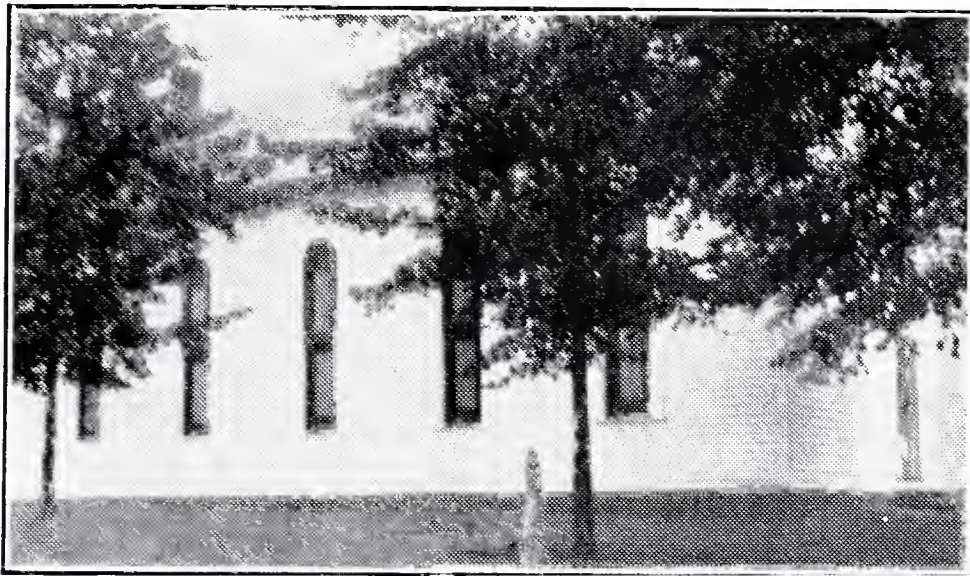
ELDERS

Alfred L. Ivory, John Andrews, John G. Brandon, Levi G. Wilson, Charles D. Backus, David Quigley, Wm. H. Daugherty and Edwin P. Chesbro.

Present Session: Herbert M. Barney, W. DeWitt Imbrie, D. D. S., and Albert Spence.

UNIONVILLE

In pioneer days some parishes were so large that two or three preaching places were established. For years Muddy Creek extended over a region ten by six miles. Residents of the village of Unionville and families three miles farther south had been members of Muddy Creek for years. The weekly trips over very drifted or muddy roads for almost half of each year by families in the extreme southern part of the parish and the residents who had no way except to walk to the church services, very naturally desired to have the means of grace dispensed in a place not so distant. To do what he could to satisfy this desire so often expressed, Rev. Samuel Williams their pastor, began about 1870 to preach once a month in the school house in Unionville to attentive hearers. So much appreciated were these services for some years that a meeting of the citizens of Unionville and vicinity was held in the school house of Unionville January 27, 1877, and it was



decided to attempt the erection of a church building. A committee was appointed to solicit funds and to report in two weeks. The second meeting showed that \$1,380 had been subscribed and when the third meeting was held February 17, 1877, \$1,460 had been pledged. Such enthusiasm prevailed that it was decided to build a house of worship and appointed Joseph Coulter, E. D. Eagal, E. L. Varnum, W. H. McCandless, N. S. Thompson, W. C. McCandless and R. M. Russell a building committee. These men performed their duty in due time, erecting a frame building 36 by 50 feet on a plot of one acre of ground donated by Mr. E. D. Eagal, in the village of Unionville. This building cost \$2,400 and was dedicated October 18, 1879, Rev. James T. Patterson preaching the sermon and the venerable Rev. Robert B. Walker, D. D., offered the dedicatory prayer.

A petition requesting the organization of a church was presented to the Presbytery of Butler, October 4, 1877. The request of the petitioners was granted and Rev. James Coulter, Rev. James H. Marshall and Elder John T. Bingham were constituted a committee to organize

a church if the way be clear. On October 30, 1877, the church was organized, consisting of forty-seven members, forty-three brought letters from the mother church, three by letter from Butler Presbyterian Church and one upon examination. The name selected for the new organization was the Unionville Presbyterian Church. N. F. McCandless, N. S. Thompson and R. M. Russell were elected to the office of Ruling Elder. The last two were ordained and all installed.

Rev. Samuel Williams supplied the new congregation until he became their regular pastor, September 13, 1878. Revs. J. H. Marshall and G. W. Bean installed him, and this happy relation continued until his death. He dwelt among his own people and they carried him tenderly to his grave in the hope of a glorious resurrection.

PASTORS

Rev. Samuel Williams, 1878-1895; Rev. John M. Oliver, 1897-1901; Rev. James A. Pittenger, 1903-1908; Rev. Hugh S. Shaw, 1909-1916; Rev. George H. Cheeseman, 1916-.

ELDERS

N. F. McCandless, N. S. Thompson, R. M. Russell, H. H. McCandless, W. A. Christie, William M. Ramsey, James G. McCullough, A. Holman, M. D., and O. G. McCandless.

Present Session: W. B. McCandless, W. C. Stephenson, C. M. Noble and J. C. McCandless.

NEW HOPE

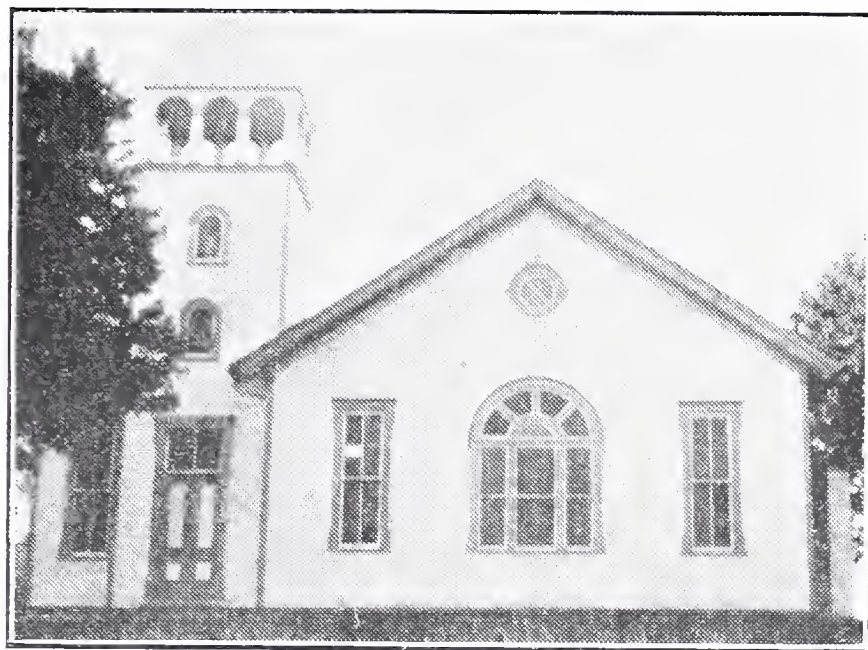
Presbytery had supervised the education of Mr. Alonzo W. Lawrence for nine years. Then it set him apart to the full work of the ministry on May 14, 1878, and entrusted to his care the Pleasant Valley Church. Though not of robust health this enthusiastic young minister discovered to the northwest of his field a community almost equally distant from his own and the Centerville and Harrisville Churches. The distance was about five miles from each of the churches and was almost a neglected community. With true missionary zeal he sought to provide spiritual instruction. So highly appreciated was his preaching and pastoral interest that there developed an earnest desire for the stated means of grace. "Forty church members in and near New Hope" signed a petition which was presented to the Presbytery of Butler September 30, 1879, "asking Presbytery to organize a church in that place." After full consideration of the question the request was granted and Rev. J. H. Marshall, Rev. W. J. McConkey and Elder W. P. Braham were directed "to visit New Hope and organize a church if the way seemed clear to them." The committee attended to this duty "on November 17, 1879, organizing a church consisting of forty-

four members, forty-two of these being received from other churches and two on profession of faith."

The name chosen for the church was the name of the community, "New Hope."

Messrs. John Porter, John M. Webb, Robert McElhaney, Robert A.

Hartley and Perry A. Shannon were elected Ruling Elders. After ordaining the last four the committee installed the five as Elders.



This church has rendered invaluable service for the moral and social betterment of a large territory. It has done a quiet and steady work that is clearly revealed in the character and loyal service of its membership. In the first twenty-five years it had received into its fellowship two hundred persons; the membership today is ninety-nine. The congregation gave \$885 for current expenses this year and \$562 were sent to the Boards.

SUPPLIES

Rev. A. W. Lawrence cared for the church until April 27, 1880, when he was released on account of ill health.

Rev. James A. Menaul, pastor of the Centerville Church, supplied the church for eighteen months.

Rev. George W. Bean was Stated Supply from September, 1882, to 1886.

Rev. D. H. Laverty supplied six months in 1886. Licentiate James G. Rose six months from May, 1887, and Rev. Julius Spencer six months in 1889.

PASTORS

Rev. Henry G. Blaney, 1889-1896; Zechariah B. Taylor, 1898-1903; Rev. Henry E. Kaufman, 1904-1909; Rev. Sylvester W. Young, Ph. D., 1909-1915; Rev. William C. Barnes, 1917-1919; Rev. William J. Snyder, 1920-.

ELDERS

John Porter, Robert McElhaney, Robert Hartley, John M. Webb, Perry A. Shannon, Robert Vandyke, Joseph Porter and W. Hutchison Bovard.

Present Session: Thomas C. Rhodes, Oliver Bovard, John Vandyke, Amos J. Perry, W. David Bovard and John H. Hogg.

NORTH WASHINGTON

The world is in constant transition. Human foresight therefore is limited. Counter movements appear and modify men's plans and efforts. The same is true in religious affairs. In 1865 Mt. Varnum United Presbyterian Congregation was planning to build a new house of worship on the old location three-fourths of a mile north of the village of North Washington. Mr. Robert A. Mifflin, a merchant of the village and a member of Concord Presbyterian Church, urged the leaders of the congregation to build in the village and promised financial help for the new project. But attachment for the old location and its graveyard induced the congregation to decline the generous offer. Sentiment prevailed over business insight for the change would have precluded any occasion for a Presbyterian organization in the community.

The idea did not perish from the originator's mind. It continued to live in his thoughts and opportune conversations for nearly fifteen years until he found an ardent and active supporter in Mrs. Harriet L. Dickson, a teacher in the North Washington Institute. The usual objections were raised against increasing the financial burden of the community but these were not considered sufficient to those most interested in the movement. Presbytery approved their petition for the organization of a church and "Rev. Messrs. S. M. Glenn, James H. Marshall and I. D. Decker and Elder J. W. Anderson were appointed to organize the church." On May 18, 1880, the committee met the petitioners in the Lutheran Church, enrolled twenty-five members, all by certificate, namely: Robert D. Crawford from the First United Presbyterian Church of Mercer; Mrs. Harriet L. Dickson from the Presbyterian Church of West Sunbury; Robert A. Mifflin, Mrs. Catherine E. Mifflin, Sarah Halderman, James H. Mechling, Mrs. Mary Mechling, Mrs. Polly Mechling, Maggie Mechling, Andrew J. Jack, Mrs. Mary A. Jack, Mrs. Carrie Craig, James Christy, Mrs. Mary Christy, Sarah Ellen Christy, Mrs. D. F. Campbell from the Concord Presbyterian Church; William P. Mechling, Mrs. Clara C. Mechling, Samuel A. Campbell, Mrs. Hannah Campbell, Albert G. Campbell, Mrs. Annie E. Campbell, William H. Redic, Mrs. Mary Glenn, and William Emery from the New Salem Presbyterian Church.

Robert A. Mifflin, William P. Mechling and Robert D. Crawford were elected to the office of Ruling Elder. Mr. Crawford was ordained and with the others who had served elsewhere, was installed.

The young congregation went to work with a will. On June 22, 1880 it presented a call for one-fourth of the time of Rev. T. M. Thompson in connection with New Salem and Martinsburg and he was installed later. Rev. I. D. Decker preached the sermon; Rev.

James Marshall presided and delivered the charge to the pastor, and Rev. J. R. Coulter delivered the charge to the people.

The congregation heartily cooperated with the educational program of the North Washington Institute and gave it loyal and financial support until the High School Law for Townships established High Schools in the surrounding region and compelled the Institute to place its property and work in the hands of the Township School Authorities. While some still regret that this step was necessary, the High School has prospered and has had efficient teachers.

The church has shown a steady and substantial growth and for a number of years led the Presbytery in the average gifts for the Boards. In March, 1895, seventeen were received on examination and in June



and October, 1896, fourteen members of the Mt. Varnum United Presbyterian Church were a very substantial addition to the spiritual strength and activity of the congregation. In 1904, 1906, 1911 and 1912, there were ingatherings upon confession. Since the organization was effected 413 names have been placed on the roll by examination and by certificate. The true work of this church has been manifested in two ways: In the spiritual ideals and Christian virtues inculcated and the financial aid given to the church at home and

across the seas. In each of these regards this church has an enviable record.

Three of the twenty-five members on May 18, 1880, still survive, viz., Mrs. Sarah Hoover, nee Halderman, Mrs. Mary A. Jack and Mrs. Carrie Craig.

In 1903 the congregation built a manse costing with outbuildings more than three thousand dollars in which the New Salem Congregation bore a part.

The twenty-fifth anniversary of the formation of the church was appropriately observed May 18, 1905. Mr. T. P. Mifflin delivered a "Historical Address;" Dr. O. P. Pisor spoke on the "Place and Work of the Sabbath School;" Rev. W. H. Sloan had for his subject "The

Church as a Missionary Force," and Rev. E. R. Worrell delivered an address on "John Knox."

James M. Thompson, son of Elder I. N. Thompson became a Presbyterian minister.

PASTORS

Rev. Thomas M. Thompson, 1880-1882; Rev. William J. Hazlett, 1883-1894; Rev. R. L. Alter, Ph. D., 1894-1903; Rev. W. S. McNees, D. D., 1903-.

North Washington and New Salem Churches have been central in all these pastorates and only in the existing pastorate have they stood alone. In the first pastorate Martinsburg shared; in the second Allegheny was attached and in the third Concord united with them.

ELDERS

Robert A. Mifflin, W. Perry Mechling, Robert D. Crawford, James Christy, James C. Donaldson, Clinton B. Conway, Oliver P. Pisor, M. D., Isaac N. Thompson and Isaac T. Wade.

Present Elders: John B. Arner, John C. Christy, Joseph M. Hazlett, John M. Blair, and G. Curtis Wray.

NORTH LIBERTY

Man is a moral and religious being. Education of these capabilities is of first importance to every human being. It is more essential than the training of the intellect or the hands because it meets and satisfies the deepest cravings of the soul both in time and in eternity. The organization of a church to supply religious instruction and training for a community is an event of highest importance. It is a cause for rejoicing when people realize their need and are voluntarily willing to unite to maintain a house of worship and religious teaching. Often there are other cogent reasons that justify another church as truly as a new school. This was especially true of the village of North Liberty and vicinity.

April 11, 1854, petitions were presented to Presbytery from Centerville and North Liberty asking for an organization of a church in each place. Though these villages are only two and one-half miles apart, Presbytery appointed a "committee to organize these churches on the 18th instant if the way be clear." The committee reported at the June meeting of Presbytery that "they had organized the church at Centerville and the congregation of North Liberty." This is the last reference to the organization of a congregation in the minutes of Presbytery. How long this congregational organization continued or how useful it was to the people there is no record.

The distance that members traveled to Centerville—now Slippery

Rock—Plain Grove and Center Churches and the further fact that the occasional religious services conducted in the school house by surrounding pastors was highly appreciated by the villagers who had no means of conveyance to any church nurtured the hope of a church at that central point. Sixteen years after the first effort a new petition was signed and presented to the Butler Presbytery April 27, 1880. The petition was approved and Revs. Robert B. Walker, D. D., Samuel Williams, James H. Marshall and Elder H. H. Vincent were appointed a committee to meet the petitioners and if the way be clear, to organize a church.

The organization was effected June 21, 1880, when seventy-four persons presented letters of dismission. The name of North Liberty Presbyterian Church was adopted by the congregation. Messrs Levi Dale, A. S. Barber and John Boyles were selected as Ruling Elders. Mr. Boyles was ordained and installed with the two who had served in other churches.

On February 17, 1881, the congregation dedicated its house of worship to the Glory of God. Rev. W. J. McConkey preached the sermon based on Deuteronomy 32:7. Rev. James A. Menaul offered the prayer of dedication. The congregation was united with the Centerville (Slippery Rock) Church for pastoral care.

By action of the Session October 13, 1882, the Monday Service following the communion was discontinued. This was one of the last congregations to set aside this old custom. The advanced views of the Session in temperance matters is exhibited by the minutes of Feb-

ruary 2, 1884, when it appointed "Elder Andrew Breckenridge to confer with the Centerville (Slippery Rock) Session in regard to securing a quantity of unfermented wine for communion occasions." Nor did the Session hesitate to cite a member who had engaged in the saloon business in a neighboring state.

The twenty-fifth anniversary of the organization was appropriately observed June 21, 1905, and the Presbytery honored the occasion by its presence.

The individual cup was



first used at a communion service June 11, 1911, and with increasing satisfaction.

This church had little internal difficulty and in many respects is an ideal rural congregation. Its growth has been quiet and substantial. Several times have there been seasons of refreshing. In the winter of 1885 thirty new members were received and ten years later thirty-six were enrolled. This church has the unique privilege of being united for pastoral care with each of the three congregations contributing charter members. At present it is associated with Center Church.

Three ministers—two brothers—R. Curtis and George P. Stewart and their cousin, Leon Stewart, were reared in this congregation.

The church was supplied jointly by Rev. James A. Menaul and Rev. Robert McCaslin for a year from January 1, 1881.

PASTORS

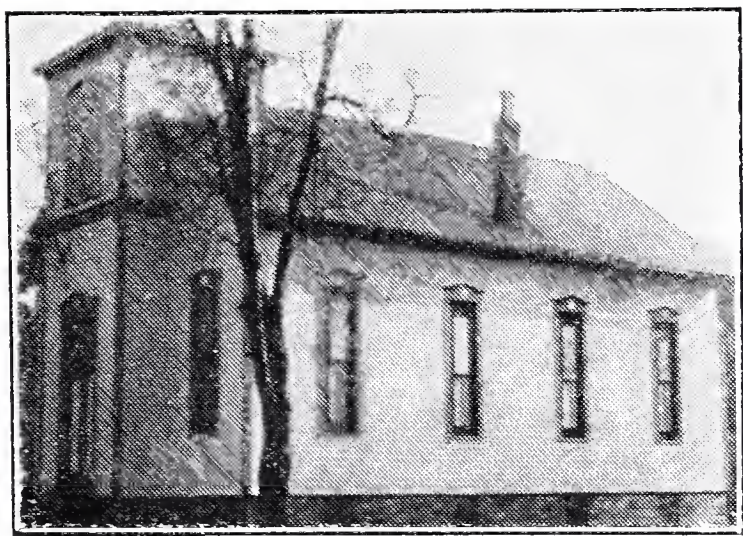
Rev. James H. Wright, 1882-1887; Rev. Jesse L. Cotton, 1889-1893; Rev. Arthur Stewart, 1894-1903; Rev. James D. Humphrey, 1904-1907; Rev. F. Benton Shoemaker, 1907-1911; Rev. Silas C. Elder, 1912-.

Levi Dale, A. Stewart Barber, John Boyles, Andrew Breckenridge, James Tharp, W. Alexander Hanna, T. M. Forest, G. D. Foster, Joseph E. Seth, John Sailes.

Present Session: John B. Campbell, W. A. Tinker, David W. Smith, N. Frank Barber, Edward E. Elder and Everett W. Moore.

EVANS CITY

The pioneer churches were located near the main routes of travel. This was before the counties were divided into townships with a centrally located village. As the villages attracted tradesmen they became social and business centers and exerted a strong influence on the older churches. As the population increased many village dwellers had no way of attending the church except by walking and this created a need for more churches. Notably was this true in regard to Evansburg, now Evans City. Many of the members of the Plains Church resided in Evansburg and vicinity and the generosity of the Plains Session is shown toward their fellow worshippers in the following minutes: "Session met at the home of James Sutton, October 15, 1877, and after full and free discussion of all the interests involved it was resolved to establish a praise and prayer meeting on Sabbath evenings at Evansburg. R. A. White and James Sutton were appointed a committee to secure a building for such services." The minute for January 4, 1878, has a significant statement of progress: "Preaching services in the Baptist Church part of next week." After about three years Rev.



Gilbert M. Potter, who was serving as Stated Supply of Plains Church, preached alternate Sabbath evenings in the Evansburg School House for nearly a year. A church seemed a prime necessity, so on February 19, 1883, a church consisting of thirty-nine members who brought

letters from the Plains Church: viz., William Dunbar, Margaret Dunbar, Andrew Boggs, James Boggs, James Sutton, Dorcas Sutton, Alva Sutton, Lizzie Sutton, B. F. White, Clara B. White, Lottie B. White, W. R. Nesbit, Laura D. Nesbit, Solomon Stamm, Euphemia Stamm, William Irvin, M. D., Elizabeth Irvin, Anna Irvin, Henrietta Irvin, S. John Irvin, Maggie Irvin, Lizzie Gelbach, Daniel Barto, Lizzie Barto, Mary B. Dunbar, Thomas W. Boggs, Calvin West, Emily West, Mrs. Mary J. Boggs, Elmira Boggs, Henry Behm and Selinda Behm, was organized by the Church Extension Committee of Allegheny Presbytery. The members of this committee were Dr. E. E. Swift, Rev. R. S. VanCleve, Rev. G. M. Potter, and Rev. E. Ogden, of Butler Presbytery. The first Elders were Thomas W. Boggs, Andrew Boggs, James Sutton and R. A. White. A building committee appointed in 1882, composed of R. A. White, B. F. White, James Sutton, and James Boggs, erected a frame church costing \$1,800 and seating 275 people on a lot donated by James Sutton. The church was dedicated on the first Sabbath in January, 1883, by Dr. E. E. Swift and Rev. G. M. Potter.

Rev. G. M. Potter continued to supply the church from its organization until April 1, 1893, but also cared for the church until it received its first pastor in September, 1894. It was during Rev. Potter's pastorate, January 10, 1889, that a Sabbath School and Mission was organized to supply religious services for a number of families of the Glade Run oil field. A preaching service was conducted there also on alternate Sabbath evenings. The Mission flourished until there were about thirty members of the church in the vicinity. The Mission was discontinued when many of the workers in the oil fields moved to newer oil fields.

Dr. William M. Taylor conducted evangelistic services in the church February 16-20, 1894, and eighteen persons were received on examination.

The church being in Butler County, Butler Presbytery requested its transfer, which was completed June 14, 1898.

MINISTERS

Rev. Gilbert M. Potter, S. S., 1883-1893; Rev. J. M. Thompson, 1894-1896; Rev. Thomas R. Lewis, 1898-1906; Rev. Angus J. MacInnis, 1910-1912; Rev. George C. Muller, 1912-1913; Rev. J. Harris Moore, 1914-1915; Rev. Hugh S. Shaw, 1916-1919; Rev. W. Lamont McMillan, 1920-.

ELDERS

Thomas W. Boggs, Andrew Boggs, James Sutton, Robert A. White, William Irvine, M. D., Greer McCandless, James P. Boggs, Prof. M. A. Sutton, Andrew Wible, Hugh McClelland, Samuel David, Samuel Q. Blair, Leander M. Wise. The Rotary System of Elders seems to have been adopted November 8, 1908, and continued until February 19, 1913. During this period Messrs James Boggs, William S. Stewart, Samuel Q. Blair, William C. Douglass, Samuel H. Hill, Fred Pepper, Solomon Stamm and William Allen served the church. When the Permanent System was restored James P. Boggs, Samuel Hill, William Stewart, Fred Pepper, Solomon Stamm and James Davis were chosen. W. L. McKisson and Glenn Russell were added later.

Present Session: James P. Boggs, Fred Pepper, William Stewart, James Davis and George Cole.

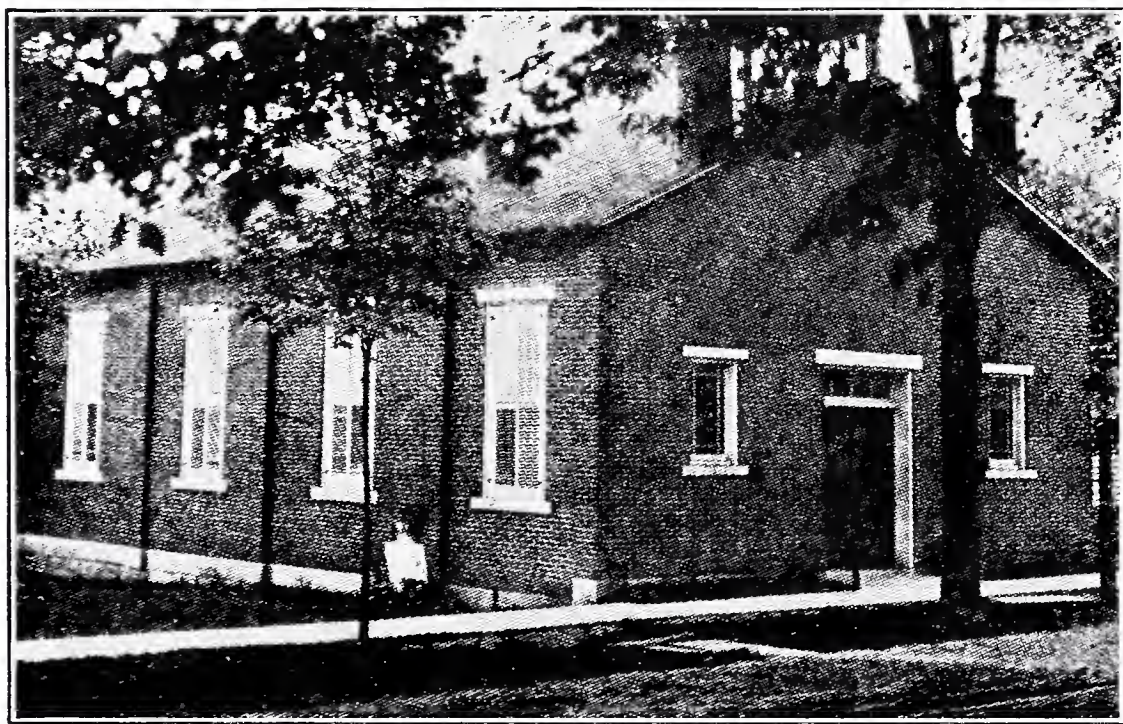
PROSPECT

About 1840 pioneer ministers of the Cumberland Presbyterian Church made their way into Western Pennsylvania. Their modified view of Election and Predestination appealed to many who were not at ease on these points. Four churches, Prospect, West Liberty, Little Scrubgrass (Kennerdell) and Irwin, were organized within the present bounds of Butler Presbytery. These churches formed two pastoral charges and all except West Liberty still form an essential working force of Presbytery.

The origin of the Prospect Church is completely hidden from prying eyes for no records survive. This knowledge perished when its founders were gathered to their fathers. It is almost certain that the earliest Cumberland minister to preach in Prospect was the eloquent Rev. A. M. Bryan in about 1845. Among those that gathered around him were Dr. D. H. Brower, Samuel Hoon, James Hays, John Shearer, Robert Scott, John A. Dickey, Samuel Hays, Enos McLure and Thomas Critchlow and their families. One may plant, others water but only the Lord gives the increase. Far more important is the record of the loyal worshipers, the faithful shepherds and the growth attained in Christian virtues, character and influence. Like the Roman Centurian who built a synagogue as evidence of religious interest Mr. Critchlow, whom God had prospered as a merchant, built a house of worship for

the glory of God. This is a solitary example of such love and devotion in the religious history of this country. In this house he rendered ardent worship, performed every form of duty and when there was no pastor he led the service, reading a sermon with dignity and power. As long as the brick building erected in 1850 stands it will be a living witness to the life, love and modesty of this humble follower of the lowly Nazarene. The church was never strong in members or financial ability and yet it has had a worthy mission.

Rev. Joseph A. Bowman was its first pastor, beginning his labor about 1850. In 1863 he became the chaplain of the Roundhead Regiment of Pennsylvania Volunteers. At the close of the war he ministered to his flock for about two years, when he was followed by Revs. J. M. Gallagher, J. F. Wall, J. K. Norris, J. R. Morris, Samuel Bowman, W. F. Silveus and R. U. Grossman.



Messrs. T. J. Critchlow, J. L. Wilson and J. B. Kaler, Commissioners of the Prospect Cumberland Presbyterian Church, presented a paper to Butler Presbytery June 21, 1887, "expressing a desire of this church to be received under the care of this Presbytery and to be united with Presbyterians in and near Prospect in a church organization." The request was granted after a careful consideration of all the issues involved and Rev. Samuel Williams, Rev. W. E. Oller and Elder R. I. Boggs were appointed to organize a church at Prospect before the next meeting of Presbytery.

The committee met the petitioners July 8, 1887, and organized them into a church consisting of seventy members, thirty-six Cumberland Presbyterians, twenty-six were from the Mt. Nebo Church, six from other churches and two by examination. Eight elders were selected: John Martin, John Weigle, Elliot Robb, John Cratty, G. W. Stevenson, J. D. Wilson, T. J. Critchlow and W. F. Henshaw. These having

served in other congregations were installed in the new organization, which adopted the name used by the Cumberland Presbyterian Church. This was a wise and happy consolidation of Presbyterian interests. It was a mutual federation and the pioneer of later efforts. It was also the harbinger of the Union and Reunion of the two bodies in 1906. The harmony and fellowship of the new organization has been mutually pleasant and efficient. The present membership is one hundred seventeen.

PASTORS

Rev. Watson J. Young, 1890-1893; Rev. Melzar D. McClelland, 1895-1897; Rev. Wilson H. Sloan, 1898-1903; Rev. George P. Stewart, 1904-1907; Rev. Charles S. McKinney, 1911-1917; Rev. G. J. Timblin, S. S., 1917-.

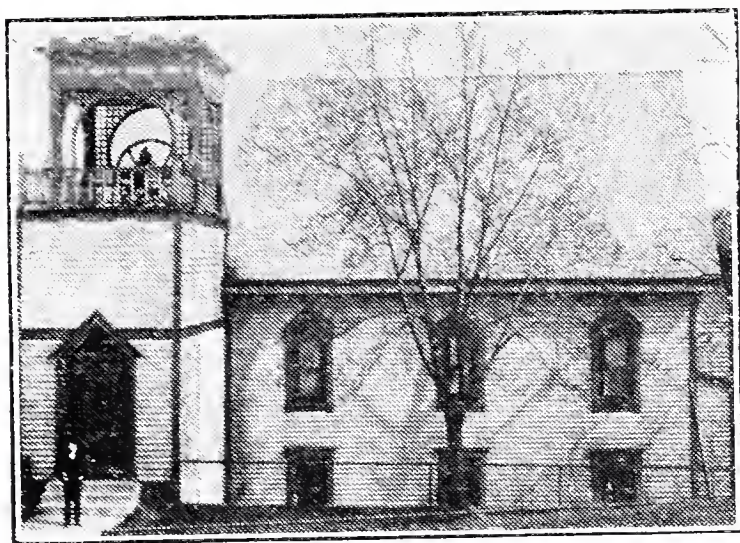
ELDERS

John Martin, John Weigle, Elliot Robb, John Cratty, G. W. Stevenson, J. D. Wilson, T. J. Critchlow, W. F. Henshaw, John Croft, Jr., and George S. Huselton.

Members of the Present Session: W. E. Pyle, James Young, G. C. McCullough, Frank P. Critchlow, Thomas Critchlow, Ira Kennedy and William E. Percy.

CRESTVIEW

Rev. Rudolph C. Yates, the Pastor of Zelienople Presbyterian Church, was supplying the Plains Church in June, 1885, and this relation was continued until October, 1888. At a congregational meeting on that date Rev. Yates' name was proposed for the pastorate. Fifty votes were cast in favor of Rev. Yates and forty-four were registered in the negative. This action of the congregation highly displeased Rev. Yates and his ardent supporters. Shortly afterward Rev. Yates began to preach at Callery Junction, which Plains considered a part of its parish. The Session at Plains regarded the conduct of Rev. Yates as revengeful after he failed to be chosen as pastor. His strongest sympathizers only strengthened this view for they became attendants at the services at Callery Junction and neglected their relation and duty to Plains. The sentiment of the Plains Session is expressed in the minutes of February 23, 1889, when it appointed "James Thompson, John Goehring and J. M. Covert to visit certain members who were neglecting the ordinances of the sanctuary." The minute of June 22, 1890, is "John Rowan was chosen as delegate to attend the Presbytery at Allegheny City and state the facts in regard to the efforts being made to organize a church at Callery Junction, which we believe to be in the bounds of Plains Church." Leaders of the Allegheny Presbytery realizing that Callery Junction was clearly within the jurisdiction of Butler Presbytery and that Plains was only temporarily under the



care of Allegheny Presbytery, declined to interfere. It must be remembered in this connection that the salary of Rev. Yates at Zelienople was only \$450, and supply work seemed necessary when the door was closed for him at Plains.

At a meeting of the Presbytery of Butler July 29, 1890, a

motion "to consider the matter of organizing a church at Callery Junction and to take such steps pertaining thereto as may be deemed best, was entertained. Fleming West, Frederick McNeill and Nicol Allen stated in their judgment a church ought to be organized, and after some discussion the motion was adopted. Rev. Messrs. E. Ogden, W. E. Oller, L. E. Keith and Elders James D. Anderson and James H. Graham were appointed to meet the petitioners at Callery on the 20th day of August at 1 P. M. and if the way be clear to organize a church. At the time appointed, the committee organized a church, which was named Crestview. The Session of Plains graciously yielded and "dismissed August 10th, twenty-seven of its members to enter the proposed organization, viz, John Staples, Mrs. Mandana Staples, Joseph West, Mrs. Maria West, Fleming West, Mrs. Margaret West, Ida West, Mary West, Andrew West, Annie L. West, Seth P. Staples, Nicol Allan, Mrs. Nancy Allan, Annas Metz, Mrs. Mary Metz, Alfred Richardson, Mrs. Elizabeth Richardson, Mrs. Sarah Richardson, Annie Richardson, Joseph Davis, Mrs. Jane Davis, John Vandivoort, Alfred Vandivoort and Tillie Goehring. Two members each were received from the Evans City and the Union U. P. Churches and one upon examination.

John Staples, Fleming West and Cyrus Hall were the first Elders of the new organization. Rev. R. C. Yates was Stated Supply from its organization to his death, August 3, 1896, resulting from blood poison in a wound received by a mowing machine. Since the death of Rev. Yates the mother and daughter churches have been united under the same pastor and have prospered in the Lord's work. The church building was completed and the congregation rejoiced when it was dedicated to the Glory of God June 14, 1891, and free of debt. President Isaac C. Ketler, of Grove City College, preached the sermon on this happy occasion.

MINISTERS

Rev. Rudolph C. Yates, S. S., 1890-1896; Rev. Henry E. Snyder, 1897-1899; Rev. John Waite, 1902-1907; Rev. Elbert Hefner, S. S., 1907-1908; Rev. Plummer R. Harvey, 1908-1913; Rev. John H. Moore,

1914-1915; Rev. Hugh S. Shaw, S. S. and P., 1916-1919; Rev. W. Lamont McMillan, 1920-.

ELDERS

John Staples, Cyrus W. Hall, William B. Scott, James M. Little, William Metz, and Roy Croft.

Present Session: Fleming West, Charles W. Kiser, John E. Leise, Stewart E. Dunbar and Samuel C. Miller.

MILLBROOK

Great decisions and divisions often lie hidden in small things. It seemed necessary for the Amity congregation to erect a new house of worship but a radical difference of opinion developed in regard to the location for the new building. The parish stretched about six miles along the Mercer and Scrubgrass road. The Amity church is located near this road about one and one-half miles from the eastern border of the parish. The families living four miles west of the old location asked their brethren to change to a more central place about a mile west of the old site and on the same highway. This proposal was strongly opposed by those favoring the old site. Besides they could not bring themselves to desert the nearby city of the dead to which they were greatly attached. Sentiment prevailed and the plea of the deserving fellow worshipers was unheeded. Preparations went forward to secure a new building.

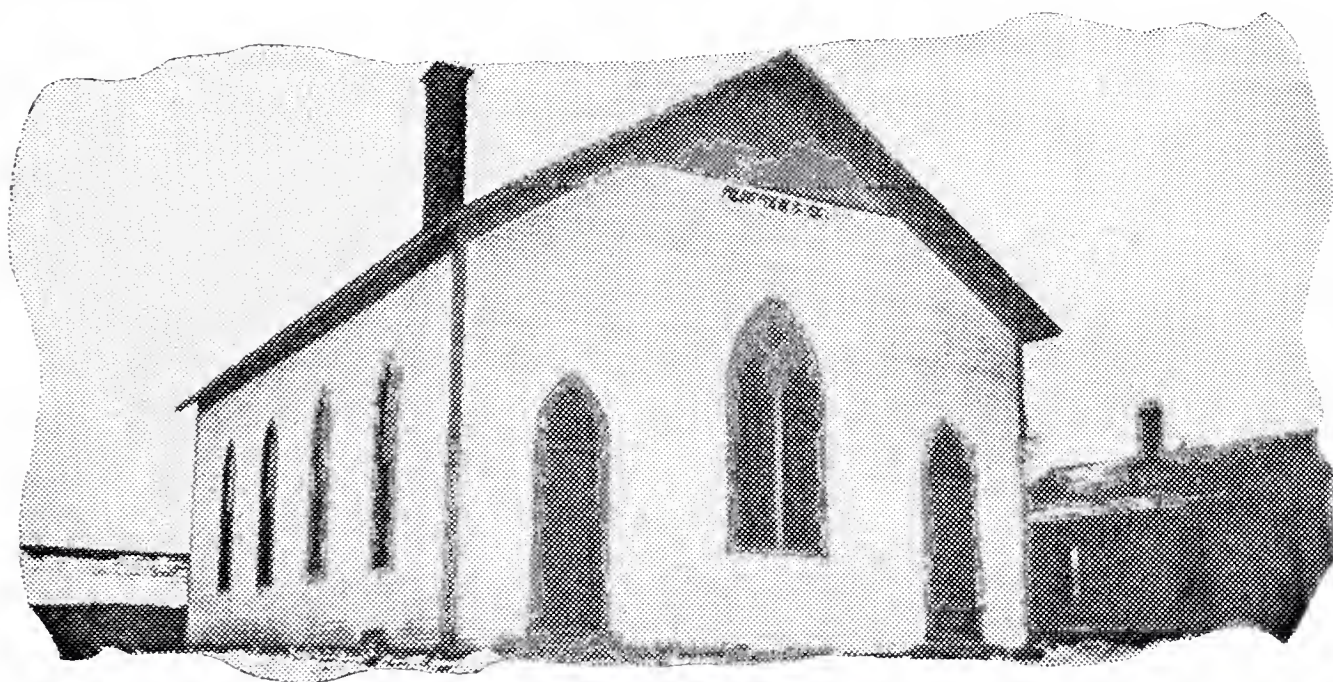
Denied what seemed a just claim the extreme western end of the congregation presented a petition to the Presbytery of Butler April 22, 1890, asking that Presbytery organize a church in the village of Centertown. Amity protested that this location would be too near the mother church. After hearing both sides fully Presbytery resolved "to appoint a committee of four persons to investigate the matter relating to the proposed organization and report at the next meeting of Presbytery. Rev. W. M. Hays, pastor of Amity Church was permitted to preach in the meantime at Centertown and Millbrook, a part of the time to which Amity is entitled, as well as at the old Amity Church. Also the Amity congregation was requested to suspend building operations until the case was decided. Rev. Messrs. W. J. McConkey, W. J. Hazlett and Elders R. C. Craig, and R. A. Mifflin were appointed to constitute the committee." This committee reported "that Amity congregation was proceeding with the building of the new church on the old site and that the petitioners were still persisting in their efforts to secure an organization at Centertown." A new committee was appointed "to investigate the matter as to whether the new church should be at Centertown or Millbrook if an organization is granted at either place, and report at the fall meeting." The new committee consisted

of Rev. Messrs. McConkey, Hazlett, Cotton and Reed and Elders R. A. Mifflin, R. C. Craig, J. T. Bingham and John Pollock. This committee recommended "that in case an organization being granted the church building shall be located at the cross roads about one mile west of Centertown." This was a compromise decision and unfavorable to the petitioners at the time. The petitioners urged that the organization be effected and Presbytery appointed "Rev. W. J. McConkey, Rev. W. J. Hazlett and Rev. A. M. Reed with Elders R. C. Craig and Samuel McCune to organize a church in that community at the earliest convenience if the way be clear.

This committee fulfilled its duty October 7, 1890 in the Union Hall in Millbrook. The new organization assumed the name of New Rehoboth and consisted of the following members from the Amity Church: Mrs. Mary Coleman, Estella Coleman, Jason G. Coleman, Robert J. Coleman, Oliver C. Redic, Sarah E. Turner, Mrs. Elizabeth Turner, David Turner, Anna Milford, Mary E. Milford, B. F. Milford, A. F. Milford, John B. Montgomery, Helen Montgomery, Thomas N. Montgomery, John C. Montgomery, Mary A. Montgomery, Jessie A. Montgomery, Emeline C. Montgomery, W. C. Montgomery, Rebecca A. Montgomery, Clara Montgomery, Henry E. Montgomery, John N. Turner, John W. Montgomery, Mary J. White, Lettie Campbell, Frank G. Campbell, L. C. Fleming, Mary M. Fleming, Emma Fleming, Thomas C. Fleming, Jannette Fleming, Sadie P. Crawford and Effie Milford.

The congregation chose John B. Montgomery, John C. Montgomery and Robert J. Coleman for Ruling Elders. The last two were ordained and all were installed by the committee.

The congregation continued to worship in the Union Hall in Millbrook as the location approved by the Presbytery was never satisfactory to the people. The Wesleyan Methodist Episcopal Church, the only church in the village, being about to disband, gave substantial encour-



agement to the new congregation to build in Millbrook. After conferring on the matter the congregation sent Elder R. J. Coleman with a petition containing twenty-six signatures to Presbytery to request permission to change the location of the church building. The request was promptly granted and the congregation proceeded to erect a house of worship which was completed in 1893 at a cost of \$3,700 including the labor donated and the pulpit and pews of the Karns City Church donated by Presbytery. April 25, 1898, Presbytery approved the change of the church name from New Rehoboth to Millbrook to correspond to the name of the village.

In 1906 a manse was purchased for \$1000 in equal shares by the congregations in the pastorate—Millbrook, Irwin and Amity.

MINISTERS

Rev. John A. Courtney, S. S., 1891-1901; Rev. Thomas J. Gray, 1903-1906; Rev. John A. James, 1907-1914; Rev. William G. Alter, 1915-1918; Rev. Melzar D. McClelland, Ph. D., 1919-1921; Rev. William H. Nicholson, 1922-.

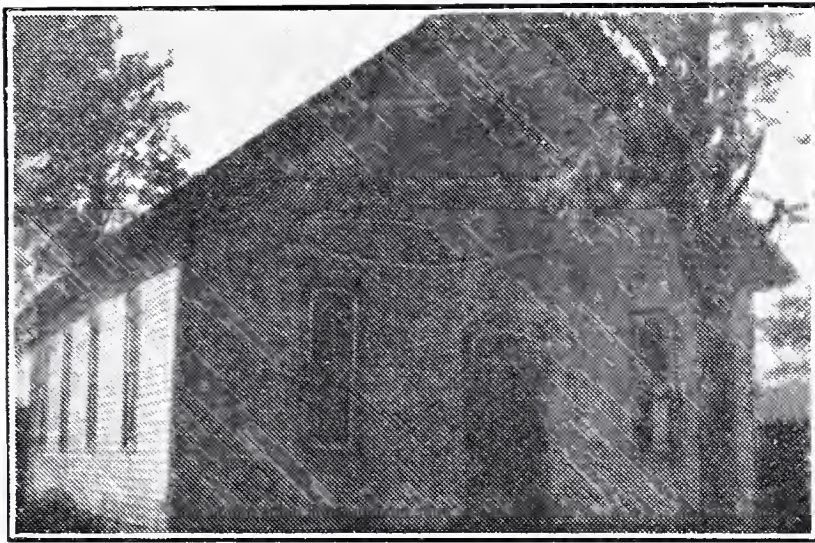
ELDERS

John B. Montgomery, John C. Montgomery, James Davidson, Thomas C. Fleming and Howard Montgomery.

Present Session: R. Julius Coleman, Roy E. Perrine, Hiram Feather and William Helm.

LISBON

This church has had a long and unusual history. Its families are descendants of those pioneers who gathered from hill and dale in 1800 and covenanted to worship God according to the rules and regulations of the Associate Presbyterian Church of North America. Such harmony prevailed that the name Unity was chosen for the church. Its first house of worship was a small building of round logs erected near where "the Brick Church" known as the East Unity United Presbyterian Church stands. This building was without floor or fireplace and had only logs for seats. It was associated with Harmony Church west of Harrisville under the same pastor for years. In 1858 the Associate Presbyterian and the Associate Reformed Presbyterian Churches united, forming the United Presbyterian Church. The discussion connected with the proposed union became so acute in the Unity congregation that a division resulted. Many of the older, stricter and more conservative members preferred the beliefs of their fathers and separated from brethren with whom they had worshiped for almost sixty years. The lines were so clearly and sharply drawn that often an unfriendly spirit was manifested. The dispute over the ownership of the property only intensified the animosity. Finally those who separated built a



frame house of worship across the road from the present Brick Church feeling that they were consistent and justified in having no dealings with their neighbors over the way. Time mollified this spirit but still the conservative members gathered here for worship until 1895. Few members lived near the spot hallowed by nearly a century of worship. Owing to the great distance most of the members traveled to reach the historic spot the congregation agreed to establish two places of preaching under the same pastor. The southern part of the congregation built a house of worship in the Borough of Eau Claire and the northern portion erected a church home at the edge of a village called Lisbon from which the church derived its name. The latter group used the material in the old church building.

The congregation for more than one hundred years observed the Friday before each Communion as a day of fasting, humiliation and prayer. It also held a service on the Monday following the Communion service. The Session required the adoption of the Standards of the Church by every applicant for membership. The Session also appointed the members of the choir annually and administered stern and impartial discipline upon all offenders. And the last minute of the Session of this thoroughly indoctrinated church bears the date of June 13, 1914, and the last Communion service under this strict rule was held June 29, 1914.

Lisbon Church continued under the care of the Presbytery of Clarion of the Associate Presbyterian Church of North America until the congregation voluntarily presented a petition to Butler Presbytery at Slippery Rock, September 15, 1914, asking to be received under its care. After due consideration the request of the petitioners was granted and after a hearty welcome the church was enrolled. The following members constituted the Lisbon Church when it was organized in 1895: Robert T. Atwell, Mrs. Phebe Atwell, Martha J. Atwell, John B. Atwell, Mrs. Olive Atwell, Mrs. Martha Clay, Mrs. Sarah Crawford, Mrs. Martha Curtis, Annie Daugherty, Mrs. Elizabeth Donaldson, Etta Donaldson, James Douglass, Reuben Douglass, Mrs. Eva Doug-

lass, James A. Irwin, Mrs. Grace Irwin, Mrs. Martha Irwin, Mrs. Charity J. Kingsley, Mrs. Minnie Lockhard, Johnston McGinnis, Mrs. Juliana McGinnis, Baxter McGinnis, Mrs. Nancy Milford, Mrs. Mary Jane Parks, Louie Parks, Joseph Perry, Moses T. Perry, Mrs. Nancy Perry, Mrs. Nancy Eakin, Finley J. Griffin, Mrs. Martha Griffin, Reuben Heckathorn, Maggie Heckathorn, Mrs. Catherine Pollock, Mrs. Margaret Pollock, David Russell, Mrs. Sarah Russell, Samuel Sloan, Mrs. Margaret Sloan. Twenty-seven women and thirteen men constituted the membership at the time of the organization of the Lisbon Church. From the time the church was received into Butler Presbytery Rev. John W. Witherspoon, Jr., pastor of the Scrubgrass and Allegheny Churches, preached at Lisbon Church Sabbath evenings as Stated Supply until his pastorate closed June 26, 1917. Since that time it has shared with these churches the pastor's service.

PASTORS UNDER THE ASSOCIATE PRESBYTERIAN CHURCH

Rev. Thomas McClintock, 1803-1832; Rev. William C. Pollock, 1835-1852; Rev. William A. Black, 1854-1858; Rev. John M. Snodgrass, 1858-1862; Rev. Samuel Ramsey, ten years; Rev. S. H. McNeal, ten years, Rev. A. M. Malcom, 1894-1903; Rev. William Hunter, 1903- ; Rev. S. B. Houston, 1908-1914.

PASTORS IN THE PRESBYTERIAN CHURCH

Rev. John W. Witherspoon, Jr., S. S., 1914-1917; Rev. William C. Work, 1918-1920; Rev. A. J. Sauerbrunn, 1920-1922.

ELDERS

First Elders: Robert T. Atwell, Reuben Heckathorn and Finley J. Griffin. Other Elders while the church continued in the Associate Presbyterian Church, James G. Heckathorn, John B. Atwell and John F. Burke.

Elders Since 1914: Edward Atwell and F. Lee Atwell.

The church has a small membership and with small prospects for growth, but its sturdy fidelity and loyalty commend it as worthy of rich divine blessing.

SECOND PRESBYTERIAN CHURCH OF BUTLER

The organization of the Second Presbyterian Church of Butler is of special historic interest and importance. It resulted from an amicable separation from the mother church brought about by the natural order of events. The town of Butler became the strategic business and shipping center for the oil development in the southern part of the county. Many families engaged in the oil industry made Butler their permanent home. This influx increased the membership in all the churches

of Butler. In 1890 the Presbyterian Church reported five hundred twenty-eight members and could not provide pews for all who applied. This condition caused considerable comment as to the propriety of organizing another Presbyterian Church in Butler. No immediate action resulted from this discussion nor from the earnest public presentation of the matter of another organization made by the pastor, Rev. W. E. Oller, D.D., in December, 1894, but the membership steadily grew to seven hundred in 1897. In seeking to relieve the overcrowded condition the pastor early in 1897 called a joint meeting of the Session and Trustees to consider the propriety of securing an additional place of worship and urging members to voluntarily assist in conducting the proposed



services with a view of organizing a church later. This proposal received the hearty and unanimous support of the joint meeting and D. L. Cleeland, R. A. White and J. E. Byers were appointed a committee to secure a suitable place for worship and to obtain the services of a minister. The auditorium of the Y. M. C. A. was secured for six months with the privilege of continuing a year. The committee was unable to secure the services of a minister for six months but arranged for supplies. The first Sabbath service was held June 6, 1897, and Rev. J. D. Moffatt, D. D., President of Washington and Jefferson College, preached the opening services. Each Sabbath during the summer Sabbath School and preaching services were conducted. So generous was the response of members for the work and so enthusiastically was it supported that when the committee reported the success of the work

to the joint meeting of the boards on September 20, 1897, that Mr. D. L. Cleeland was appointed to present a petition signed by more than two hundred persons asking Presbytery to be organized into a church. Presbytery granted the prayer of the petitioners and appointed Rev. J. R. Coulter, D. D., W. E. Oller, D. D., and Elder Elliott Robb to organize the church.

The committee met the petitioners in the Y. M. C. A. Hall, Monday evening, October 11, 1897, and received one hundred sixty-three members from the mother church by letter, thirty-nine by letter from other churches and twenty-seven by confession. These two hundred twenty-nine persons having declared their readiness to be organized into a church and having pledged their loyalty to Presbyterian principles and order, were duly organized into a church. Rev. I. D. Decker offered the organizing prayer. The second Presbyterian Church of Butler was selected as the official title of the new organization.

This church adopted the Rotary System and six Elders were chosen and installed by the committee as follows: J. E. Byers, H. H. Allison, C. B. Conway, T. B. White, R. A. White and D. L. Cleeland. Also six Trustees were chosen by the new church: J. W. Brown, J. S. Jack, Ira McJunkin, J. A. Kirkpatrick, C. E. McIntire and Levi M. Wise.

The unity and enthusiasm of the new organization was manifested by issuing a call, October 27, 1897, to Rev. Edwin R. Worrell, of Waverly, Kansas. This call was accepted and Rev. Worrell was installed January 20, 1898. Specially qualified for leading the young church in the arduous duties before it, possessing a rugged personality, a preacher of great courage and ability, and a resourceful executive Rev. Worrell kept the people united and aggressive. The lot on which the church stands was purchased in May, 1899, at a cost of \$6,000 and in October, 1901, when the debt on the lot was paid Ira McJunkin, Thomas Hays and T. B. Young were selected as a building committee. The contract for the building was given to Mr. George Schenck for \$28,950. The work was prosecuted with vigor. The corner stone was laid June 29, 1902, and the building was dedicated on the sixth anniversary of the church organization. The bonded debt of \$15,000 was gradually reduced and the bonds were burned October 11, 1912, the fifteenth anniversary of the organization of the church.

Rev. Worrell was released as pastor August 26, 1906, having accepted an appointment by the Temperance Board.

Rev. George C. Miller was installed as the second pastor July 11, 1907, and still continues the earnest and efficient pastor and administrator. The church has greatly prospered, not only in paying the debt and making extensive repairs and increasing the membership from 440

to 1075 on its twenty-fifth anniversary, but also in the work accomplished by the organizations within the church, besides those who have dedicated their lives to Christian service at home and abroad and bearing much fruit to the honor and glory of the Lord and Master of his Church.

The congregation celebrated the twenty-fifth anniversary of its organization with appropriate services in October, 1922, and moves forward with renewed vigor and loyalty to the Great Head of the Church.

MARS

Mars is the seventh Presbyterian Church that was organized in the oil belt which passes through Butler County from northeast to southwest. In 1894 Mars had become the brisk railroad center for extensive oil operations. The families of many of the field workers lived in the village. Among them were a number of families of Presbyterian belief and sympathy. These conferred often with each other and the hope grew that they might worship together after the customs of their fathers. Fearing that the impulse of the oil development might be only temporary and fearing that the Christian forces might be weakened by another church organization, they patiently waited until it became clear that there was substantial and permanent growth in Mars apart from the oil industry. The time came when this group felt they were justified in seeking an organization. In June, 1897, they presented their request to the Presbytery of Allegheny and a committee of three were appointed to investigate the field. Their report in the minds of the leaders of that Presbytery did not warrant the approval of the request without further and closer survey—for there were already three organizations in the village—Reformed Presbyterian, United Presbyterian and Methodist Episcopal Churches.

Butler Presbytery protested that the organization proposed at Mars would be within its bounds and on September 21, 1897, proceeding on the rightfulness of its claim, appointed its own committee to view that field, consisting of Rev. W. J. McConkey, Rev. W. S. McNees and Attorney W. D. Brandon. It further requested Synod to define the southern boundary of the Presbytery. Synod replied that the southern line of the county had been the southern boundary of the Presbytery since October 15, 1871. This laid the responsibility clearly in the hands of Butler Presbytery. The report of its committee at a special meeting of Presbytery December 28, 1897, was approved and the committee was directed to organize a church at a time convenient for the committee and the petitioners. Without delay the committee organized the Mars Church January 10, 1898, in the Reformed Presbyterian Church.

The original members were: James I. Patterson, Mrs. Laura Patterson, Heber C. Fleming, Mrs. Nordie C. Fleming, J. Milton Brown, Mrs. Eunice C. Brown, W. L. Kelly, Mrs. W. L. Kelly, W. D. Turner, Mrs. W. D. Turner, Mrs. Ida Owens, Mrs. Bertha Barber, Mrs. A. W. Archer, Mrs. J. B. Kizer, Mrs. Mary J. Redick, Benjamin Phipps, Mrs. Susan Phipps, George B. Stewart, Mrs. Laura Stewart, Mrs. Jane Barr, Mrs. Margaret Morrison, John Covert and Miss Lyda Covert. The last eight were received on examination.

The congregation chose J. Milton Brown, Heber C. Fleming and George B. Stewart to the office of Ruling Elder. The last two were ordained and all three were installed by the committee.

A fine spirit prevailed at the organization and the new church went to work with enthusiasm and a will to succeed that has characterized its history to the present time. It secured part of the services of Licentiate Gill I. Wilson during the last year of his seminary course and called him to be its first pastor in connection with the Cross Roads Church in Allegheny Presbytery. This church was transferred temporarily to Allegheny Presbytery during Rev. Wilson's pastorate, which terminated January 20, 1908.

Until the present brick house of worship was completed the congregation used the Reformed Presbyterian Church for its services. The association of the two congregations have been most pleasant. The lot on which the new church stands was purchased from the foster congregation. From the first all the organizations of the congregation



have been vigorous and efficient. The present membership is two hundred forty-four.

PASTORS

Rev. Gill I. Wilson, 1898-1908; Rev. W. K. Weaver, 1908-1910; Rev. Thomas C. Stirling, D. D., 1911-1920; Rev. Walter L. Moser, B. D., 1921-.

ELDERS

J. Milton Brown, Heber C. Fleming, George B. Stewart, Amos Crum, Nathaniel Greene, Thomas M. Wood.

Present Session: Elmer P. Sutton, Charles W. Bunting, Harvey E. Pinkerton, William Velte, J. Herbert Balsiger, J. Roy Gilliland, James L. Latham.

EAST BUTLER

East Butler Presbyterian Church is the last one organized by Presbytery. It is located in a small town of the same name two and one-half miles east of Butler. A land company sought to provide sites for manufacturing plants and homes for those employed in such plants. The Valvoline Oil Company and the Hickson Bed Works established large works and a village was plotted and a number of homes built.

The earliest religious work attempted in the village was July 4, 1907, when Mr. and Mrs. Harry Wimer organized a Union Sunday School in a grove where a few seats had been built. During the autumn Rev. William E. Oller, D. D., went out often on Sabbath afternoons and preached at the close of Sabbath School service. In the late fall the Sabbath School convened in houses nearing completion and preaching services were conducted by several ministers from Butler. As the interest increased it became evident that a church was necessary to unify and conserve the results. The residents being identified by membership and training with different denominations it was difficult to determine which denomination was, all things considered, most able to care for the field. It was finally decided that the best claim belonged to the First Presbyterian Church of Butler because that church had organized the work and had steadily carried most of the expense.

On April 22, 1908, Presbytery appointed Dr. Oller and the Session of the First Presbyterian Church of Butler, consisting of Elders R. M. Anderson, J. F. Anderson, C. N. Boyd, W. D. Brandon, John C. Redick and J. S. Wick and Rev. George C. Miller of the Second Presbyterian Church of Butler, a committee to organize a church in East Butler if the way be clear. This committee met July 12th but after a careful canvass of the situation it was "deemed not wise to organize at this time" and so reported to the next meeting of Presbytery. However things cleared and the committee discharged its duty September 27, 1908. Twenty-five persons were enrolled as Charter Members,

twenty-two presenting letters from other churches and three by confession. Their names are: Mrs. Myrtle Titus, T. P. Taylor, Mrs. Katherine Taylor, Birdie C. Taylor, Harry Wimer, Mrs. Wimer, Leander M. Wise, Mrs. Rachel Wise, Helen M. Wise, Joseph Davis, Mrs. Harriet M. Davis, Martin Davis, Leslie H. Davis, Mrs. Bertha Day, D. W. Sutter, Mrs. Araminta Sutter, W. S. Brandon, Mrs. Mabel Brandon, J. L. Ralston, Mrs. Annabel Ralston, Anna Leisy by letter and Mrs. Emma Minor, Ruth Brandon and Dorothy Brandon upon examination.

The name adopted for the church was the First Presbyterian Church of East Butler. The Rotary System of elders was adopted and three were elected to the office of Ruling Elder, viz., Leander M.



Wise for three years, Harry Wimer for two years and William S. Brandon for a year. Mr. Wimer was ordained and with the other two who had served as elders elsewhere was installed. The progress has been slow in this difficult yet necessary field. The population is shifting and the public works prevent regular attendance and interest. With the assistance received from Synod's Home Mission

Committee this active and earnest group have done splendid work. Its present frame building, with basement for Sabbath School and social meetings and a well arranged and equipped auditorium is evidence of efficient workers.

Elder Walter L. Moser of this church became a Presbyterian minister and is the pastor of Mars Presbyterian Church.

MINISTERS

Rev. Charles C. Cribbs, 1911-1913; Rev. George J. Timblin, 1913-1915; Rev. Melzar D. McClelland, Ph . D., 1915-1919; Rev. Earl L. Stehman, 1919-1922.

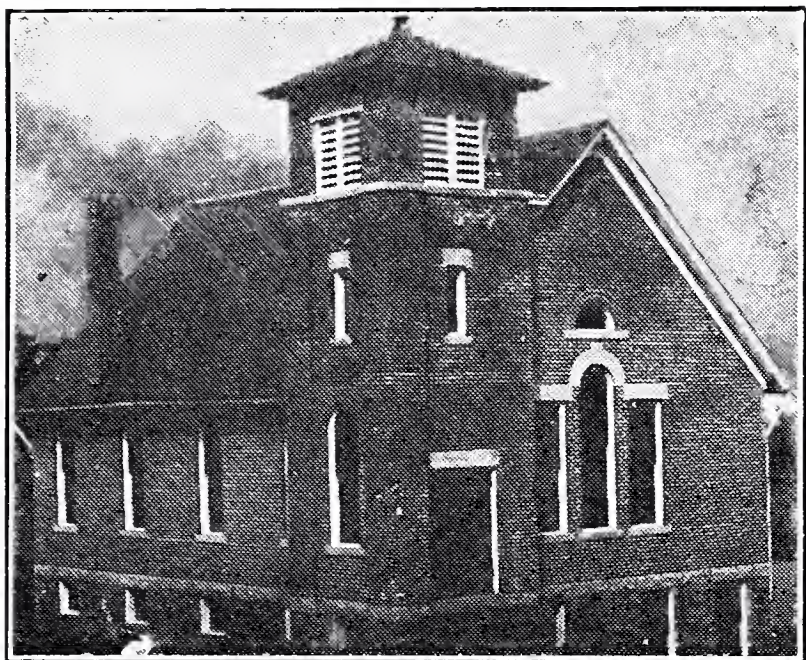
ELDERS

Rotary System: Leander M. Wise, Harry Wimer, W. S. Brandon and John U. Stoffer.

Permanent System: Leander M. Wise, Joseph R. Starkey, Walter L. Moser, J. A. Snyder.

Present Session: John U. Stoffer, James H. Titus, George V. Glenn, J. Frank Snodgrass, Jay M. Hilliard and Clarence S. Parks.

LYNDORA MISSION



There is special reason for including the work in Lyndora with the history of the churches. It is a separate and distinct kind of work requiring special fitness and preparation on the part of the workers. It is real missionary work that has come to our door.

It was not the first attempt of Rev. W. E. Oller, D. D., and his Ses-

sion to give gospel advantages to people of foreign speech. The Belgian and French families employed in the Plate Glass Works were without a shepherd and an interesting Sabbath School was developed when opposition was manifested and rendered it prudent to withdraw the workers.

The establishment of the Standard Steel Car Plant in Butler attracted a large number of foreign workers and their families were without religious instruction. At the suggestion of Dr. Oller an afternoon Sabbath School was started with Mr. C. N. Boyd as Superintendent, in the summer of 1904. Volunteer teachers from the Presbyterian Churches rendered valuable service, while the congregations gave financial help.

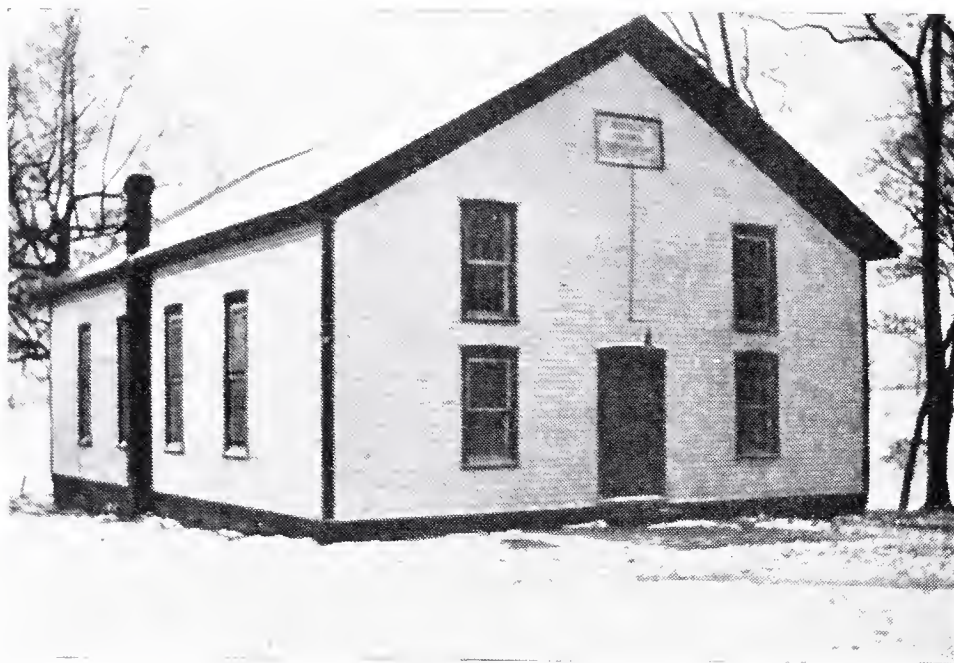
Butler Presbytery saw the need and importance of the work begun and at the suggestion of its Sustentation Committee, Revs. E. R. Worrell, W. E. Oller, D. D., and W. L. McMillan with Elders J. M. Corey and C. N. Boyd were appointed April 13, 1905, to take over the work and to investigate the need of foreign work within the bounds of Presbytery. Mr. Dimitri Halenda, who could speak several languages, was secured to make a careful survey of the conditions and he spent the week ends during the summer doing this work, in helping in the Sabbath School and in preaching. For eight years workers were employed who were of foreign birth and familiar with the customs and ideals of these steel workers. The net result was the continuation of the habits and customs of these cognate races without any definite Americanization or religious improvement except among the children in the Sabbath School.

The Committee decided to reverse its policy and methods, to use the English Language and to put the work on a definite American basis.

Rev. William O. David came from a similar work at Monongah, West Virginia, and has supervised the work since May 5, 1912. On this date 58 attended the Sabbath School, ten of whom were Americans. Three weeks later a preaching service was established and on June 16th the cornerstone of the church was laid on ground donated by the Car Company. Rev. G. C. Miller and Attorney W. D. Brandon made the chief addresses on that occasion. On November 10, 1912, Rev. George Kemecz preached morning and evening in the Magyar Language. At the dedicatory services in afternoon Rev. G. C. Miller preached and Rev. W. R. Craig offered the prayer of dedication.

As the work progressed room was needed for community efforts and on September 9, 1919, Presbytery authorized the erection of a Community Building in Lyndora. Ground was broken September 29th and the building was occupied October 19, 1920. The dedicatory services were held at the close of the meeting of the Presbytery held in the building December 14, 1920. The principal addresses were delivered by Rev. W. R. Craig and Rev. G. W. Montgomery, D. D. Rev. T. C. Sterling, D. D., offered the prayer of consecration and at its close Rev. W. O. David uttered the words, "I dedicate this building to the Glory of Almighty God and the good of this community," and this message is constantly emphasized in all the activities in the Community House and the Church.

The Presbytery has generously supported this work in Lyndora and rejoices over the two buildings. The Church and its equipment cost about \$4,000 and the Community Building something more than \$17,000. The land on which these buildings stand cost \$500 besides two and a half lots donated by the Standard Steel Car Company. The Mission has had its trials and dark seasons but the workers have been faithful. The work is commanding the respect and confidence of the foreign people and its influence is widening. The present staff consists of Rev. W. O. David, Mrs. L. M. Young, Mrs. Daisy Peterson and a number of volunteer workers. Miss Grace Russell, Miss Mary Goch-nauer, Miss Della Kuebler and Miss Mabel Whitmire rendered valuable service in former days. The Superintendent says, "Of the paid and volunteer workers at Lyndora, seven are working in Home Mission fields, three are in the foreign field and two are pastors of churches." This is an eloquent testimony to the deepening of the desire for wider service in the Master's Kingdom and may such a spirit pervade all the history of this Mission and its work.



BUFFALO CHURCH

(Historical Sketch on Page 131)

Owing to an unavoidable delay picture could not be inserted in history of Buffalo Church.

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